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THE CONFESSION OF FAITH,

And the

LARGER and SHORTER

CATECHISME,

First agreed upon by the Assembly of Divines at *WESTMINSTER*,

And now approved by the Generall Assembly of the Kirk of *SCOTLAND*, to be a part of Uniformity in Religion, between the Kirks of CHRIST in the three Kingdomes.

Together with the solemn League and Covenant of the three Kingdoms.

First Printed at *Edenburg* and now reprinted at *London* for the Company of *Stationers*. 1651.

Dr Michael Elliot's
Southwick.

T.F. Tornel

The Act of the General Assembly, Approving the *Confession of Faith.*

Edenburgh 27. August, 1647. *ante meridiem.* Sess. XXIII.

A *Confession of Faith for the Kirks of God in the three Kingdomes being the chiefest part of that Vniformity in Religion which by the solemn Lea-*

gue and Covenant we are bound to endeavour; And there being accordingly a confession of Faith agreed upon by the Assembly of Divines sitting at Westminster *with the assistance of Commissioners from the Kirk of* Scotland; *Which confession was sent from our commissioners at* London, *to the Commissioners of the Kirk met at* Edenburgh *in* Ianuary *last and hath been in this Assembly twice publickly read over, examined, and considered; Copies thereof being also Printed, that it might be particularly perused by all the Members of this Assembly, unto whom frequent intimation was publickly made, to put in their doubts and objections if they had any; And the said Confession being upon due examination thereof found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received Doctrine Worship, Discipline, and Government of this Kirk; And lastly it being so necessary and so much*

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longed for, That the ſaid Confeſſion be with all poſsible diligence and expedition approved and eſtablished in both Kingdomes, as a principall part of the intended Vniformity in Religion, and as a ſpeciall means for the more effectuall ſuppreſsing of the many dangerous errours and hereſies of theſe times; The Generall Aſſembly doth therefore after mature deliberation agree unto and approve the ſaid Confeſsion as to the truth of the matter (judging it to be moſt Orthodox, and grounded upon the Word of God) and alſo as to the point of Vniformity, Agreeing for our part that it be a common confeſsion of Faith for the three Kingdomes. The Aſſembly doth alſo bleſſe the Lord, & thankfully acknowledge his great mercy in that ſo excellent a confeſsion of Faith is prepared & thus far agreed upon in both kingdomes; which we look upon as a great ſtrengthening of the true Reformed Religion againſt the common enemies thereof. But

lest our intention and meaning be in some particulars misunderstood. It is hereby expresly Declared and Provided, that the not mentioning in this confession the several sorts of Ecclesiasticall Officers and Assemblie, shall be no prejudice to the truth of Christ in these particulars to be expressed fully in the Directory of Government. It is further declared that the Assembly understandeth some parts of the second Article of the thirty one Chapter, onely of Kirks not settled or constituted in point of Government; And that although in such Kirks, a Synod of Ministers and other fit persons may be called by the Magistrates authority and nomination without any other Cal, to consult and advise with about matters of Religion; And although likewise the Ministers of Christ without delegation from their Churches, may of themselves, and by vertue of their office meet together Synodically in such Kirks not yet constituted; Yet neither of these

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ought to be done, in Kirks constituted and setled: It being alwayes free to the Magistrates to advise with Synods of Ministers and ruling Elders meeting upon delegation from their Churches, either ordinarily, or being indicted by his Authority occasionally and pro re nata, *It being also free to Assemble together Synodically as well* pro re nata, *as at the ordinary times upon delegation from the Churches, by the intrinsecall power received from Christ, as often as it is necessary for the good of the Church so to assemble in case the Magistrate to the detriment of the Church withhold or deny his consent, the necessity of occasionall Assemblies being first remonstrate unto him by humble supplication.*

A. KER.

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THE *Confeßion of Faith*,

First agreed upon by The Assembly of Divines at *Westminster*

And now appointed by the Generall Assembly of the Kirk of *Scotland*, to be a part of uniformity in Religiō between the Kirks of Christ in the three Kingdomes.

CHAP.

Of the holy Scriptures.

ALthough the light of Nature and the work of creation and Providence do so farre manifest the Goodness, Wisdom, & power of God, as to leave mē inexcusable *a*. yet are they not sufficient to give that knowledge, of

Rom. 2. 14, 15.
Rom. 3. 19, 20.
Psal. 19. 1, 2, 3.
Rom. 1. 3. 2 with chap. 3.

of God, and of his will, which is necessary unto salvation *b*. Therefore it pleased the Lord, at sundry times and in divers manners to reveal himself, and to declare that his will unto his Church *c*; and afterward, for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the Flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing *d*, which maketh the holy Scripture to be most necessary *e*, those former wayes of Gods revealing his will unto his people, being now ceased.

b 1 Cor.1.21
2 Cor.2.13. 14
c Heb.1.11
d Pro. 22.29
20.21.
Luke 1.3,4
Rom.15.4
Mat.4.4,7,10
Is.8.19,20.
e 2 Tim 3.15
2 Pet.1.19
2. Heb. 2.

II. Vnder the name of the holy Scripture, or the word of God written, are now contained all the Books of the Old and New Testament, which are these,

of

Of the Old Testament.

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
I. Samuel
II. Samuel
I. Kings
II. Kings
I. Chronicles
II. Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs
Ecclesiastes
Solomons song
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephania
Haggai
Zechariah
Malachi

Of

The New Testament.

All

All which are given by inspiration of God to be the rule of Faith and Life *g*.

III. The books commonly called Apocrypha, not being of Divine inspiration, are do part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, then other humane writings *h*.

IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man, or Church, but wholly upon God (who is Truth itself) the Author thereof: and therefore it is to be received, because it is the word of God *i*.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenlinesse of the Matter, the efficacy of the Doctrine, the majesty of the Stile, the consent of all the parts, the scope of the whole (which is, to give all glory to God, the full discovery it makes of the only way of mans salvation, the many other incomparable excellencies, and the intire perfection thereof, are Arguments, whereby it doth abundantly evidence it self to be the word of God: yet notwithstanding our full persuasion and assurance

g Luke 16.29. 31.
Ephes.2.20
Rev.22.18,19.
2 Tim.3.16

h Luke 24.27 44.
Rom.3.2.
2 Pet.1,2,3.

i 2 Pet. 1.19
2 Tim. 3.16
1 John 5.19.
1 Thes. 2.13

k 1 Tim. 3.19.

rance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witnesse by and with the Word, in our hearts *l*.

l 1 John 2.20, 27
John 6.13, 14

VI. The whole counsell of God, concerning all things necessary for his own Glory, mans Salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added whether by new revelations of the Spirit, or tradition of men *m*. Nevertheless, we acknowledge the inward illumination of the spirit of God, to be necessary for the saving understanding of such things as are revealed in the Word *n*: and that there are some circumstances concerning the worship of God, & government of the Church, common to humane actions and Societies which are to be ordered by the light of nature, & Christian Prudence, according to the generall Rules of the word, which are alwayes to be observed *o*.

a 2 Chron. 2, 10, 11, 12
Isa. 59. 21
m 2 Tim. 3. 15, 16, 17
Gal. 1. 8, 9.
2 Thess. 3. 2
n John 9. 45.
1 Cor. 2. 9, 10, 11.
o 1 Cor. 11, 13, 14.

VII. All things in scripture are not alike plain in themselves, nor alike clear unto all *p*: yet those things which are necessary to be known believed and observed for salvation, are so clearly propounded and opened in some place of scripture or other, that not onely the learned

1 Cor. 14. 16, 40.
p 2 Pet. 3. 16

learned, but the unlearned in a due use of the ordinary meanes, may attain unto a sufficient understanding of them *q*. q Psal. 119. 105. 135.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old) and the New Testament in Greek, (which at the time of the writing of it, was most generally known to the Nations) being immediately inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authenticall *r*: so as in all controversies of Religion, the Church is finally to appeal unto them *s*. But, because these original Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them *t*, therefore they are to be translated into the vulgar Language of every Nation, unto which they come *u*, that the word of GOD dwelling plentifully in all they may worship him in an acceptable manner *w*, and through patience and comfort of the Scriptures, may have hope *x*.

r Mat. 5. 18.
s Isa. 8. 20. Acts 11. 5. John 5. 39, 46.
t John 5. 39.
u 1 Cor. 14. 6, 9, 11, 12, 14, 27, 28.
w Col. 3. 16.
x Rom. 15. 4.

IX. The infallible Rule of interpretation of Scripture, is the Scripture it self, and therefore when there is a Question about the true and full sense of any Scripture (which is manifold, but one)

it must be searched and known by other places that speak more clearly *y*.

y 2 Pet. 1.20, 21. Acts 15.15,16.

X. The Supreme Judge by which all controversies of religion are to be determined, and all decrees of Councels, Opinions of ancient Writers, Doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the holy *Spirit* speaking in the *Scripture* *z*.

z mat. 22.29,31 Eph. 2,20. with Acts 28 25.

CHAP. II.

Of God and of the holy Trinity.

THere is but one onely *a* living, and true God *b*: who is infinite in Being and perfection *c*, a most pure *Spirit* *d*, invisible *e*, without body parts *f*, or passions *g*, immutable *h*, immense *i*, eternall *k*; incomprehensible *l*, Almighty *m*, most wise *d*, most Holy *o*, most free *p*, most absolute *q*, working all things according to the Councell of his own immutable and most righteous will *r*; for his own glory *s*, most lo-

a Deut. 6 4 1 Cor. 8.4,6 b 1 Thess. 1.9 Jer. 10. 10. c Job 11.7,8,9. Job 26 14 d John 4. 24 e 1 Tim. 3. 17 f Deut. 4.15,16 John 4 24. with Luke 24. 39. g Acts 4.15.15. h Jam. 1.17 mat. 3.6 i 1 Kings 37. Jer. 23. 23,24 k Psalm 90. 2 Tim. 1.27. l Psal. 145. 3. m Gen. 37.11. Rev. 4. 8. n. Rom. 27. o Isa. 4. 8. Psalm 111.2, q Exod. 3.13. r Eph. 1. 11, s Prov. 10. 14. Rom. 11.36.

ving

ing *t*, gracious, merciful, long suffering, abundant in goodnesse and truth, forgiving iniquity, transgression, and sin *u*, the rewarder of them that diligently seek him *w* and withall most just and terrible in his judgements *x*, hating all sin *y*, and who will by no means clear the guilty *z*.

II. God hath all life *a*, glory *b*, goodnesse *c*, blessednesse *d*, in, and of him self; and is alone in and unto himself alsufficient not standing in need of any creatures which he hath made *e*, not deriving of any glory from them *f*, but only manifesting his own glory in, by, unto, and upon them: He is the alone fountain of all Being of whom, through whom, and to whom are all things *g*; and hath most soveraigne dominion over them, to do by them for them or upon them, whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his knowledge is infinite infallible, and independent upon the creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his counsels, in all his works and in all his commands *m*. To him is due from Angels and Men and every other creature, whatsoever worship, service, and obedience is pleased to require of them,

t John 4. 8,16
u Exod.34 6 7
w Heb. 11. 6,
x Nehem. 9,32 33
y Psal. 5.5.6
z Neh. 1,2,3 Exod. 35.7
a John 5,26
b Acts 7. 2
c Psal. 129.68
d 1 Tim. 6.15. Rom. 9.5
e Acts 17.24
f Job. 22.1,
g Rom. 11.36
h Rev. 4.11.
i 1 Tim 6.15.
Dan. 4. 15,35.
Heb. 4.13
k Rom. 11. 13.34
Psal. 147,5
l Acts 15.
Ezek. 11,5.14
m Psal. 145 7.
Rom. 7.12.
n Rev. 5.13 13,14.

III. In

III. In the unity of the God-head there be three persons, of one Substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost *o*. The father is of none neither begotten nor proceeding: The Son is eternally begotten of the Father *p*, the Holy Ghost eternally proceeding from the Father and Son *q*,

o 1 John 5.7 mat.3.16,17 mat.28.19 2 Cor.13.14
p 1 John 1.14, 18.
q John 1.5,16 Gal.4.6

CHAP. III.

Of GODS eternall Decree.

GOd from all eternity did, by the most wise and holy Counsell of his own will, freely and unchangeably ordain whatsoever comes to passe *a*, yet so, as thereby, neither is God the Author of sin *b*, nor is violence offered to the will of the creatures nor is the liberty or contingency of second causes taken away, but rather established *c*.

II. Although God knows whatsoever may or can come to passe upon all supposed conditions *d*, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to passe upon such conditions *e*.

III. By the decree of God for the manifestation of his glory, some Men and Angels *f*, are predestinated unto everlasting

a Eph.1.11 Rom 11.13 Heb.6.17 Rom.9.15,28
b Jam.1.13,17 1 John 15
c Acts 2.13 mat.17.12 Acts 4.27,28 Job 19.11 Prov.16.33
d Acts 15.18 1 Sam.23.11,12 mat.11.21,23
e Rom. 9.11, 13 16.18
f 1 Tim.5.21 mat.25 41.

sting life, and others fore ordained to everlasting death *g*.

g Rom.9.12,13 Eph.1.5,6 Pro.16.4.

14 These Angels and Men thus predestinated & fore-ordained, are particularly and unchangeably designed, and their number so certain, and definite that it cannot be either increased or diminished *h*.

h 2 Tim.3.19 John 13.18

V. Those of mankind that are predestinated unto life, God before the foundation of the world was said, according to his eternall and immutable purpose, and the secret counsel & good pleasure of his will, hath chosen in Christ unto everlasting glory *i*, out of his meer free grace and love, without any fore-sight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto *k*, and all to the praise of his glorious grace *l*.

i Eph.1.4,9,11 Rom.7,30. 2 Tim.1.9 1 Thes.5.9

k Rom.9.11, 13,16 l Eph.1.6.12.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternall and most free purpose of his will, fore-ordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*, and kept by his power through faith unto salvation *p*. Neither are any other redeemed

m 1 Pet.1.2 Eph.1.4,5 Eph,2.10. 2 Thess.2.13

n 1 Thes.5.9,10 Tit.2.14.

o Rom.8.30 Eph. 1. 5. 2 Thes,2.13

p 1 Pet.1.5.

deemed by Christ, effectually called justified, adopted, sanctified and saved but the Elect onely *q*.

q John 17.9 Rom. 8.28 to the end John 6.63,65 John 10.26 John 8.46 1 John 2.19.

VII. The rest of mankind God was pleased, according to the unsearchable councell of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign power over his creatures, to passe by and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious justice *r*.

r mat.11.25,26, Rom.9.17,28 21, 22 2 Tim.2.10.10 Judge 5.4. 1 Pet.4.8.

VIII. The Doctrine of this high Mystery of Predestination, is to be handled with speciall prudence and care *s*, that men attending the will of God revealed in his Word, and yeelding obedience thereunto, may from the certainty of their effectuall Vocation, be assured of their eternal Election *t*. So shall this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

s Rom.9 20 Rom. 11.33 Deut.29 29. t 2 Pet.1.10 u Eph.1.6 Rom 11.33 w Rom 11.5, 6,10. 2 Pet.1.10. Rom.8.10 Luke 10.10

CHAP.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternall Power, wisdome and goodnesse *b*, in the beginning, to create, or make of nothing the world and all things therein whether visible or invisible in the space of six daies, and all very good *c*.

II. After God had made all other Creatures he created Man, male and female *d*, with reasonable and immortall souls *e*, indued with knowledge, righteousnesse and true holinesse, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfill it *h* and yet under a possibility of transgressing being left to the liberty of their own will which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil, which whiles they kept, they were happy in their communion with God *k* and had dominion over the Creatures *l*.

a Heb. 1.2. John 1. 2,3. Gen. 2.2. Job 26.12. Job 3. 4.
b Rom.1 10. Jer. 20.12. Psal.104. 24. Psal. 33.5,6.
c Gen.1.chap. Heb.11 3. Col.1.16. Acts 17.24.
d Gen. 1. 27.
e Gen.2.7. with Eccles. 12. 17. and Luke 23 43. and Mat. 10 28.
f Gen.1.25. Col.3.12. Ephes.4.24.
g Rom.2.14. 15.
i Gen.3.6. Eccl.7.29.
k Gen. 2.27. Gen 38.6,10, 12,23.
l Gen.1.26, 28.

CHAP. V.

Of Providence.

GOD the great Creator of all things doth uphold *a*, direct, dispose, and govern all creatures, actions and things, *b*, from the greatest even to the least *c*. by his most wise and holy providence *d*, according to his infallible fore-knowledge *e*, and the free and immutable counsell of his own will *f*, to the praise of the glory of his Wisdome, Power, Iustice, Goodnesse and Mercy *g*.

II. Although in relation to the fore-knowledge and decree of God the first cause, all things come to passe immutably and infallibly *h*; yet, by the same Providence he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*, yet is free to work without *l*, above *m*, and against them as his pleasure *n*.

IV. The Almighty power, unsearchable wisedome and infinite goodnesse of God so farre manifest themselves in his Providence that it extendeth it self even to the first fall, and all other sinnes of Angels

a Heb. 13
b Dan. 4. 14. 15
Psal. 35. 6
Acts 17. 25 28, 29
Job 38, 39, 40 41 chapters.
c Mat. 10. 29 30, 31
d Prov. 15. 3
Psal. 104. 14.
e Acts 15. 18
Psal. 94. 8, 9 10, 11
f Eph. 1, 11
Psal. 33. 10, 11
g Isa. 63. 14
Eph. 3. 10
Rom. 9. 17
Gen. 45. 7
Psal. 145.
h Acts 2
Jer. 31. 35
Exod. 21. 13
i Gen. 8. 13 with Deut. 19. 5
1 Kings 22. 28 34
Isa. 20. 6, 7
k Acts 27 31, 44
Isa. 55. 11, 12
Hos. 2. 21, 22
l Hos. 1. 7
Mat. 4. 4
Iob 34. 10
m Rom. 4. 19 20, 21
n 2 Kings 6. 6
Dan. 3. 27

Angels and Men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise and powerfull bounding *q* and otherwise ordering and governing of them in a manifold dispensation, to his own holy ends *r*, yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the authour or approver of sin *s*.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sinnes, or to discover unto them the hidden strength of corruption, and deceitfulnesse of their hearts, that they may be humbled *t*; and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchfull against all future occasions of sin, and for sundry other just and holy ends *u*.

VI. As for those wicked and ungodly men, whom God as a righteous judge, for former sinnes doth blinde and harden *w*, from them he not onely with holdeth his grace, whereby they might have been enlightned in their understandings, and wrought upon in their

o Rom. 11. 32 33, 34
2 Sam. 24. 1 with 1 Chron. 21, 1
1 Kings 22. 12 23
1 Chron. 10 4. 13, 14
1 Sam. 16. 10
Acts 2. 23
Acts 4. 27, 28
p Acts 13. 16
q Psal. 76. 10
2 Kings 19. 28
r Gen. 50. 10
Isa. 10. 6, 7, 12
s Jam. 1. 13 14, 27
1 John 2. 16
Psal. 50. 21

t 2 Chron. 30 25, 26, 31
2 Sam. 24. 1
u 2 Cor. 12 7, 8, 9
Psalm 73 throughout.
Psalm 77. 1 10, 12
Matth. 14. 16 to the end.
with John 21 15, 16, 17
w Rom. 1. 24 26, 28
Rom. 11. 7, 8

x Deut.26 4.
y Matth.13.12
Mat.25.29.

z Deut.2.30.
2 Kings 8.12, 13.
a Psal.83,11. 12.
b Exod.9.3. with Exod.8 15,32.
2 Cor.1.15,16, Isa.8.14.
1 Pet.2 7,8
Isa 6.9.10. with Act.18. 26 27.
c 1 Tim.4.10.
Amos 9.8 9.
em.8 38,.
Rsa 43.3,4 5 4.

their hearts x: but sometime also withdraweth the gifts which they had y, and exposeth them to such objections as their corruption makes occasions of sin z, and withall gives them over to their own lusts, the temptations of the world, and the power of Satan a: whereby it comes to passe that they harden themselves, even under those meanes which God useth for the softning of others b.

VII. As the providence of God doth in generall reach to all creatures, so after a more speciall manner it taketh care of his Church, and disposeth all things to the good thereof c.

CHAP. VI.

Of the Fall of Man, of Sin, and of the punishment thereof.

a Gen. 3.13.
2 Cor.11.3.

Our first Parents being seduced by the subtilty, and temptation of Satan sinned in eating the forbidden fruit a. This their sin God was pleased according to his wise and holy counsell to permit, having purpose to order his own glory b.

b Rom. 11. 32.
c Gen.3.6,7,8. Eccles 7 9 Rom.3.13.
d Gen 2.17. Ephes. 3.1.

II By this sin they fell from their originall righteousnesse and communion with God c, and so became dead in sin d, and wholly defiled in all their duties

culties; and parts of soul and body *e*.

III. They being the root of all mankind, the guilt of this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their posterity descended from them by ordinary generation *g*.

IV. From this originall corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *h*, and wholly inclined to all evill *i*, do proceed all actuall transgressions *k*.

V. This corruption of nature during this life, doth remain in those that are regenerated, & although it be through Christ, pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin *m*.

VI. Every sinne, both originall and actuall, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth in its own nature bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries, spirituall *s*, temporall *t*, and eternall *u*.

e Tit. 1. 15 Gen 9.5. Jer. 17.9 Rom. 3 10 to 19
f Gen 1. 27, 28 & Gen. 26. 7. and Act. 17. 18 with Rom. 5. 12, 15, 16, 17, 18 19. and 1 Cor. 15. 21, 22, 45
g Psal. 51. 5 Gen. 5. 3. Job 14. 4. Job 15 14
h Rom. 5. 6 Rom. 8. 7 Rom. 7. 18 Col. 1. 21
i Gen. 6. 5 Gen. 8. 21 Ro. 3 10, 11 12
k Jam. 1. 14, 15 Eph. 2. 2, 3 Mat. 15. 19
l 1 John 1. 8 & to Rom. 7. 14 17, 18, 23. Jam. 3. 2. Prov. 20 9. Eccl. 7. 20
m Rom. 7. 5, 7 8, 25 Gal. 5. 17
n John 3 4
o Rom. 3. 9 19
p Eph. 2. 3
q Gal. 3. 10
r Rom. 6. 23
s Eph. 4, 18
t Rom. 8. 20 Jam. 3. 39
u Mat. 25. 41 2 Thes. 1. 9

CHAP. VII.

Of Gods Covenant with man.

THE distance between God and the Creature is so great, that, although reasonable Creatures doe owe obedience unto him as their Creatour, yet they could neuer have any fruition of him as their blessednesse and reward, but by some voluntary condescension on Gods part, which he hath been pleased to expresse by way of Covenant *a*.

II. The first Covenant made with man, was a *Covenant of Works b* wherein life was promised to *Adam*, and in him to his posterity *c*, upon condition of perfect and personall obedience *d*.

III. Man by his fall having made himself uncapable of life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the *Covenant of Grace*: Wherein he freely offereth unto sinners, Life and Salvation by Jesus Christ, requiring of them faith in him, they may be saved *f*, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to believe *g*.

IV. This Covenant of Grace is frequently

a Isa. 40. 13 14 15 16, 17 Job 9. 32, 33 1 Sam. 1. 25 Psalm 113, 5 6 Psalm 100. 2, 3 Job 22 2, 3 Job 35. 7, 8 Luke 17. 10 Acts 17 24, 25
b Gal. 3. 12
c Rom. 10. 5 Rom. 5. 12 to 20
d Gen. 2. 17 Gal. 3. 10
e Gal. 3. 21 Rom. 3. 20, 21 Gen. 3. 15 Isa. 42. 6
f Mark 16. 15 16 John 3. 16 Rom. 10 6, 9 Gal. 3 11
g Ezek. 36 26, 27 John 6 44, 45

quently set forth in the Scripture, by the name of a testament, in reference to the death of Iesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed *h*.

V. This Covenant was differently administred in the time of the Law, and in the time of the Gospel *i*. Under the Law it was administred by promises, prophesies, sacrifices, circumcision, the Paschal Lamb, and other types and ordinances delivered to the people of the Iews, all fore-signifying Christ to come *k*, which were for that time sufficient & efficacious through the operation of the Spirit, to instruct and build up the Elect in Faith, in the promised Messiah *l*, by whom they had full remission of sins, and eternall salvation, and is called, *The Old Testament* m.

VI. Under the Gospel, when Christ the substance *n*, was exhibited, the Ordinances in which his Covenant is dispensed, are the preaching of the Word, and the administration of the Sacrament, Baptisme, and the Lords Supper *o*, which, though fewer in number, and administred with more simplicity, and lesse outward glory, yet in them it is held forth in more fulnesse, evidence, and spirituall efficacy *p*; to all na-

h Heb. 9. 15 16, 17
Heb. 7. 22
luke 22. 20
i 1 Cor. 11. 25
2 Cor. 3. 6, 7 8, 9
k Heb. 8. 6, 10 chapters.
Romans 4. 12
Col. 2. 1, 12
1 Corinth. 5. 8
l 1 Corin. 10 1, 2, 3, 4
Hebrews 11 13
John 8 56
m Gal. 3. 7, 8 9, 10
n 1 Cor. 12. 27
o Mat. 28. 19 20
1 Cor. 4. 23, 24 25
p Heb. 12. 22 to 28
Jer. 31. 33, 36

q mat 28. 19
Eph. 2. 15, 16 17, 18, 19
r Luke 22. 20
s Gal. 3. 16
Rom 3. 21, 22 21, 30
Psal. 32. 1 with Rom. 4
39. 16, 17, 23, 24, Heb. 13. 8. Acts 15. 21.

tious, both Iewes and Gentiles, and is called the New Testament r. There are not therefore Two Covenants of grace, differing in substance, but one and the same under various dispensations s.

CHAP. VIII.

Of Christ the Mediator.

a Isa. 42. 1
1 Pet. 1. 19, 20
John 3. 16
1 Tim. 2. 5
b Acts 3. 22
c Heb. 5. 5, 6
d Psal. 3. 6
Luke 1. 3
h Eph 5. 33
i Heb. 12. 2.
k Acts 17. 31,
l Joh 17 6.
Psal. 22 30.
Isa. 53. 10.
1 Tim. 2, 6.
Isa. 55. 4, 5.
1 Cor. 1. 30.

IT pleased God, in his eternall purpose, to choose and ordain the Lord Jesus, his onely begotten Son, to be the Mediator between *God* and Man *a*, the Prophet *b*, Priest *c*, and King *d*, the Head and Saviour of his Church *e*, the Heir of all things *f*, and Iudge of the World *g* Unto whom he did from all eternity give a people, to be his seed *h*, and to be by him in time redeemed, called, Iustified, sanctified, and glorified *i*.

II. The Son of *God*; the second person in the Trinity, being very and eternall *God*, of one *Substance*, and equall with the Father, did, when the fulnesse of time was come, take upon him Mans nature *k*, with all the essentiall properties, and common infirmities thereof, yet without sin *l*, being conceived by the power of the holy *Ghost*, in the

k 1 Thh. 1. 14.
John 5. 26.
Phil. 2 6.
Col. 4. 4.
Heb. 2. 14.
6. 17.
Heb. 4. 15.

Wombe

wombe of the virgin *Mary* of her substance *m*. So that two whole perfect, and distinct Natures, the Godhead and the Manhood, were inseparably joyned together in one person, without Conversion, Composition, or Confusion *n*, Which person is very God, and very Man, yet one Christ, the onely Mediatour between God and Man *o*.

III. The Lord Iesus in his Humane Nature thus united to the Divine, was sanctified and anointed with the holy Spirit above measure *p*, having in him all the treasures of wisdome, and knowledge *q*, in whom it pleased the Father that all fulnesse should dwell *r*: to the end that being holy, harmless, undefiled and full of grace and truth *s*, he might be throughly furnished to execute the office of a Mediator, and surety *t*. Which office he took not unto himself, but was thereunto called by his Father *u*, who put all power and judgement into his hand, and gave him commandment to execute the same *w*.

IV. This Office the Lord Iesus did most willingly undertake *x*, which that he might discharge, he was made under the Law *y*. and did perfectly fulfill it *z*. endured most grievous torments immediately in his soul *a*, and most painfull sufferings in his body *b*, was crucified,

m Luke 1, 27 31, 35 Gal. 4. 4

n Luke 1. 35 Col. 2. 9 Rom. 8. 9, 5 1 Pet. 3. 17 1 Tim. 3. 16

o Rom 1. 3, 4 1 Tim. 2. 5

p Psal. 45. Iohn 3. 34 7

q Col 2. 3

r Col. 1. 19

s Heb. 7. 16 Iohn 1. 14.

t Acts 10. 38 Heb. 12. 24 Heb. 5. 22

u Heb. 5. 4, 5

w Iohn 5. 22 27. Mat. 28 18 Acts 2. 36

x Psal. 40. 7 8 with heb. 10 5, 10, 11 Iohn 10. 18 Phil. 2. 8

y Gal. 4. 4

z Mat. 3. 27 Mat. 5. 15

a Mat. 26. 37 38 Luke 22. 49

b Mat. 21. 46 mat. 16. 27 chapters.

and died *c*: was buried, and remained under the power of Death; yet saw no corruption *d*. On the third day he arose from the dead *e*, with the same body in which he suffered *f*, with which also he ascended into heaven, and there sitteth at the right hand of his Father *g*, making intercession *h*, and shall return to judge men and Angels, at the end of the world *i*.

V. The Lord Iesus, by his perfect obedience, & sacrifice of himself, which he, through the eternall Spirit, once offered up unto God, hath fully satisfied the justice of his Father *k*, and purchased not only reconciliation, but an everlasting inheritance in the Kingdome of Heaven, for all those whom the Father hath given unto him *l*.

VI. Although the work of Redemption was not actually wrought by Christ, till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in, and by those promises, types and sacrifices, wherein he was revealed, and signified to be the seed of the Woman which should bruise the serpents head; and the Lamb slain from the beginning of the world, being yesterday, and to day the same, and for ever *m*.

VII. Christ

c Acts 2 23 and 2 27
d Acts 3 37
Rom. 6 9
e 1 Cor. 5 3, 4
f John 10 25 27
g Mat. 6 19
h Rom. 8 34
Heb. 9 14
Heb. 7 25
i Rom. 14 9, 10
Heb. 7 15
Rom. 14 9, 10
Acts 1 21
Acts 18 42
Mat. 13 40 41, 42
Jude vers. 6
2 Peter 2 4
k Romans 5
Heb. 9 14, 16
Heb. 10 4
Ephesians 5 1
Rom. 3 25, 26
l Dan. 9 24, 29
Col. 1 19, 20
Eph. 1 11, 14
John 17 2
Heb. 9 12, 15
m Gal. 4 4, 5
Rev. 3. 8
Heb. 13 8

VII. Christ is the work of Mediation acteth according to both Natures, by each Nature doing that which is proper to it self *n*; yet by reason of the unity of the person, that which is proper to one Nature, is sometimes in Scripture attributed to the person denominated by the other Nature *o*.

n Heb. 9 14
1 Pet. 3 1

o Acts 20 28
Iohn 3 1
1 Iohn 3 16

VIII. To all those for whom Christ hath purchased redemption, he doth certainly, and effectually, apply and communicate the same *p*, making intercession for them *q*, and revealing unto them in, and by the word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to believe and obey, and governing their hearts by his Word and Spirit *s*, overcoming all their enemies by his Almighty power and wisdome, in such manner and wayes as are most consonant to his wonderfull and unsearchable dispensation *t*.

p Ioh. 6 37,39
Iohn 10 15,16
q 1 Iohn 2 1
Rom. 8 34
r Ioh. 15 13
Eph. 1 7,8,
Iohn 17 6
s Iohn 14
Heb. 12 8 12
2 Cor. 4 14
Rom. 8 9,11 9
Rom. 15 8
Iohn 17 17
t Psal. 110 1,2
Cor 15 25,
Mal. 4 2,3
Col. 2. 15

CHAP. IX.

Of Free-will.

GOD hath indued the Will of Man with that naturall liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil *a*.

a Mat. 17
Iam. 1
Deut 1 1

II. Man in his state of innocency, had freedome and power to will, and to do that which was good and well pleasi g to God *b*; but yet mutably, so that he might fall from it *c*.

III Man by his fall into a state of sin, hath wholly lost all ability of Will to any spirituall good accompanying salvation *d*: so as a naturall man being altogether averse from that good *e*, and dead in sin *f*, is not able, by his own strength to convert himself, or to prepare himself thereunto *g*.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his naturall bondage under sin *h*; and by his grace alone, inables him freely to will, and to do that which is spiritually good *i*; yet so, as that by reason of his remaining corruption, he doth not perfectly nor onely will that which is good, but doth also that which is evill *k*.

VI The will of man is made perfectly and immediately free to good alone, in the state of glory onely *l*.

b Eccl. 7. 29 Gen 1. 26
c Gen 2. 16, 17 Gen. 16 7 Gen. 3. 6
d Rom 8 7 John 15. 5
e Rom. 3 10, 12
f Eph. 2. 1, 5 Col. 2. 13
g John 6. 44 45 Eph. 2. 2, 3, 4, 5 1 Cor. 8. 14 Tit. 3. 3, 4, 5
h Gal. 1. 3 John 6. 74, 36 Phil 2 12 Rom. 6. 18, 21
i Gal. 5. 17 Rom. 7. 15 18, 19, 21, 23
k Eph 4. 13 Heb 12. 23 1 John 3 2 also vers. 24

CHAP.

CHAP. X.

Of effectuall calling.

ALL those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that state of sin and death, in which they are by nature, to grace and salvation by Iesus Christ *c*, in lightning their minds spiritually and savingly to understand the things of God *d*, taking away their heart of stone, and giving unto them an heart of flesh *e*, renewing their wills, and by his Almighty power determining them to that which is good *f*, and effectually drawing them to Iesus Christ *g*, yet so, as they come most freely, being made willing by his grace *h*.

II. This effectuall Call is of Gods free and speciall grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therein, until being quickned and renewed by the holy Spirit *k*, he is thereby inabled to answer this Call, and to embrace the grace offered and conveyed in it *l*.

III. Elect Infants dying in infancy are regenerated and saved by Christ through the Spirit *m*, who worketh

a Romans 8.30. Romans 15.7 Ephes. 1. 10,11
b 2 Thes. 2.13 14
2 Corin. 3.36
c Romans 8.3 Eph. 2.1,2,3,4 5
2 Tim. 1.9,10
d Acts 26.18 1 Cor. 10.12 Eph. 1.17.18
e Ezek. 36. 27
f Ezek. 11. 19 Phil. 2.15 Deuter. 30. 6 Eze. 26 27
g Ephes. 1.19 Iohn 6.44,45
h Cantic. 1. 4 Psalm 110. 3 Iohn 6.37 Romans 6.16 17 18
i 2 Timot. 1.9 Titus 3.4.5 Eph. 2.4,5,8,9 Romans 9.11.
k 1 Cor. 2.14 Romans 8.7 Ephes. 2.3 1 Iohn 9.37 Eze. 36.27 Romans 8.9 Iohn 5.25
m Luke 8.15 16. and Acts 2.38,39. and Iohn 3.5. and Iohn 5.12 compared.

when, and where, and how he pleaseth *n*. So also are all other elect persons who are uncapable of being outwardly called by the Ministry of the Word *o*.

n Ion 8

o Iohn 5 12
Act. 4 12

IV. Others not elected although they may be called by the Ministry of the Word *p*, and may have some common operations of the Spirit *q*, yet they never truely come unto Christ, and therefore cannot be saved *r*: much lesse can men not professing the Christian Religion be saved in any other way whatsoever be they never so diligent to frame their lives according to the light of Nature and the Law of that Religion they do possesse *s*. And to assert and maintain, that they may, is very pernicious, and to be detested *t*.

p Mat. 22 14
q Mat. 7 22
Mat. 13 20, 21
Heb. 6 4, 5
r Iohn 6 64 65, 66
Iohn 8 24

s Acts 4 12
Iohn 14 6
Ephes. 2 12
Iohn 4 21
Iohn 17 3
t 2 Iohn ver. 9 10, 11
1 Cor. 6 22
Gal. 1. 6, 7, 8

CHAP. XI.

Of Iustification.

THose whom God effectually calleth he also freely justifieth *a*: not by infusing righteousnesse into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them or done by them, but for Christs sake alone; not by imputing faith it self, the act of believing or any other

a Rom. 3 30
Romans 3. 24

other evangelical obedience, to them, as their righteousnesse; but by imputing the obedience and satisfaction of Christ unto them *b*, they receiving and resting on him and his righteousnesse by faith, which faith, they have not of themselves, it is the gift of God *c*.

II. Faith, thus receiving and resting on Christ and his righteousnesse, is the alone instrument of Iustification *d*; yet it is not alone in the person justified but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love *e*.

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to his Fathers Iustice in their behalf *f*, Yet, in as much as he was given by the Father, for them *g*; and his obedience & satisfaction accepted in their stead *h*, and, both freely, not for any thing in them; their justification is only of free grace *i*, that both the exact justice and rich grace of God might be glorified in the Iustification of sinners *k*

IV. God did from all eternity, decree to justify all the elect, and Christ did, in the fulnesse of time, die for their sins, and rise again for their justification *m*, nevertheless, they are not justified

b Rom. 4.5,6,7 8
2 Cor. 5.19,21
Rom. 3.22,24 25,27 28
Titus 3 5. 7
Ephes 1.7
Jerem. 23.6
2 Cor. 1.30,31
Romans 5. 17 18,19
c Acts 10. 44
Galat. 2. 16
Phil. 3. 9
Acts 13.38 39
Ephes. 2. 7, 8
d John 1. 12
Rom. 3. 2
Rom. 5. 1
e James 2. 17 22,26
Galat. 5. 6
f Rom. 5, 8 9 10, 19
1 Tim. 2. 5, 6
Heb. 10, 10 14
Dan. 9 24. 26
Isa 53 4, 5.6 10 11 12
g Rom. 8. 32
h 2 Cor. 5.22
Matth. 3 17
Eph. 5.2
Eph. 1. 7
i Rom. 3.24
Eph. 2. 7
k Rom. 3. 26
l Galat. 2. 8
1 Pet. 1. 2, 19 20
Rom 8. 30
m Gal. 4. 4
1 Timot. 2. 6
Rom. 4. 25, 7

fied untill the holy Spirit doth in due time actually apply Christ unto them *n*.

d 1 Col. 2. 22 Gal. 2. 10 Tit. 3 4. 5 6, 7

V. God doth continue to forgive the sins of those that are justified *o*; and although they can never fall from the state of justification *p*, yet they may by their sins fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, untill they humble themselves, confesse their sins, beg pardon, and renew their Faith and Repentance *q*.

o Mat. 6. 12 1 John 2. 1 p Luke 12. 32 John 10. 28 Heb. 10. 14

q Psal 89. 31 32, 33 Psal. 51. 7, 8 9 10, 11, 12 Psal 32. 5 Mat. 20. 75 1 Cor. 11. 30, 31 Luke 1 10

VI. The justification of Believers under the Old Testament, was in all these respects one and the same with the justification of believers under the New Testament.

Gal 3. 9. 13 14. Rom. 4. 22 23, 24 Heb. 13. 8

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsafeth, in and for his onely Son Iesus Christ, to make partakers of the grace of Adoption *a*, by which they are taken into the number, and enjoy the liberties and privileges of the children of God *b*, have his name put upon them *c*, receive the Spirit of Adoption *d*, have accesse to the Throne of Grace with boldnesse *e*, are inabled

a Eph. 1. 5 b Gal. 3. 4, 5 Rom. 8. 17 John 11. 12 c Ier. 14. 9 2 Cor. 6, 18 Rev. 3. 12 d Rom. 8. 15 e Eph. 3. 22 Rom. 5. 2

to

to cry Abba Father *f*, are pitied *g*, protected *h*, provided for *i*, and chastened by him as by a Father *k*, yet never cast off *l*, but sealed to the day of redemption *m* and inherit the promises as heires of everlasting life *o*.

f Gal. 4. 6
g Psal. 103. 13
h Pro. 14. 16
i Mat. 6. 30, 32
1 Pet. 5. 7
k Heb. 12. 6
l Lam. 3. 31
m Eph. 4. 20
n Heb. 6. 12
o 1 Pet. 1. 3, 4
Heb. 1. 14

CHAP. XIII.

Of Sanctification.

THey who are effectually called and regenerated, having a new heart and a new Spirit, created in them, are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his Word and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the severall lusts thereof are more and more weakned and mortified *d*; and they more and more quickned and strengthened in all saving graces *e*, to the practise of true holinesse without which no man shall see the Lord *f*.

a 1 Cor. 6. 11
Acts 20. 32
Phil. 3. 10
Rom. 6. 5, 6
b John 16. 17
Eph. 5. 26
2 Thes. 2. 13
c Rom 6. 6. 4
d Gal. 5. 4
Rom. 8. 13
e Col. 1. 21
Eph. 3. 16. 17
18, 19
f 2 Cor. 7. 1
Heb. 12. 14

II. This Sanctification is throughout, in the whole man *g*, yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a continuall, and irreconcileable Warre; the flesh lusting against

g 1 Thes. 5. 23
h 1 John 1. 10
Rom. 7. 18, 19
Phil. 3. 12

against the Spirit, and the Spirit against the flesh *i*.

i Gal. 5. 17
1 Pet. 2. 11

III. In which warre, although the remaining corruption for a time, may much prevail *k*; yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*: and so the Saints grow in grace *m*, perfecting holinesse in the fear of God *n*.

k Rom. 7. 23
l Rom. 6. 14
1 John 5. 4
Eph. 4. 15, 16
m 1 Pet. 3. 18
n 2 Cor. 5. 18
2 Cor. 7. 1

CHAP. XIV.

Of Saving Faith.

THe grace of Faith whereby the elect are inabled to believe to the saving of their souls *a*, is the work of the Spirit of Christ in their hearts *b*; and is ordinarily wrought by the Ministry of the word *c*, by which also, and by the administration of the Sacraments and Prayer, it is increased and strengthned *d*.

a Heb. 10. 35
b 2 Cor. 4. 13
Eph. 1. 17, 18, 19
Ephes 2. 8
c Rom. 10. 14, 17
d 1 Pet. 2. 2
Acts 20. 32
Rom. 4. 11
Luke 17. 5
Rom. 1. 16, 17

II. By this Faith, a Christian believeth to be true, whatsoever is revealed in the Word, for the Authority of God himself speaking therein *e*; and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the Commands *f*, trembling at the threatnings *g*, and imbracing

e John 4. 42
1 Thes. 2. 13
1 John 5. 10
Acts 24. 14
f Rom. 16. 26
g Isa. 66. 2

cing the promises of God for this life, and that which is to come *h*. But the principall acts of saving faith are. Accepting, Receiving, and Resting upon Christ alone for justification, Sanctification, and eternall life, by vertue of the Covenant of Grace *i*.

III. This faith is different in degrees *k*, weak, or strong, may be often and many waies assailed, and weakened, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ, who is both the Author and Finisher of our faith *m*.

h Heb. 11 1
1 Tim. 4. 8
i John 1. 13
Acts 16. 31
Gal. 2. 29
Acts 15. 11
k Heb 5. 13, 14
Rom. 4. 19, 20
Mat. 6. 30
Mat 8 10
l Luke 22. 31, 32
Eph. 6. 16
John 5. 4, 5
m Heb. 6. 11, 13
Heb 10. 22
Col. 2. 2
n Heb. 12. 2

CHAP. XV.

Of Repentance unto life.

REpentance unto life, is an Evangelicall grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel as well as that of Faith in Christ *b*.

a Zech. 12. 2
Acts 11. 18
b luke 24 47
Mar. 1. 15
Acts 10. 21

II. By it a sinner out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous Law of God; and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all

unto

unto God *c*, purposing and endeavouring to walk with him in all the waies of his commandements *d*.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the Act of Gods free grace in Christ *f*, yet it is of such necessity to all sinners, that one may expect pardon without it *g*.

IV. As there is no sin so small, but it deserves damnation *h*, so there is no sin so great that it can bring damnation upon those who truly repent *i*.

V, Men ought not to content themselves with a generall repentance, but it is every mans duty to endeavour to repent of his particular sinnes particularly *k*.

VI. As every man is bound to make private confession of his sinnes to God, praying for the pardon thereof *l*, upon which, and the forsaking of them, he shall find mercy *m*. So he that Scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for his sinne; to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

c Eze. 18. 30 31. Eze. 36 31 Isaiah 30. 22 Psalm 51. 4 Ier. 31. 18, 16 Ioel 2. 12, 13 Amos 5 15 Psalm 119. 128 2 Cor. 7. 11

d Psalm 119. 6 59, 106 Luke . 6 2 Kings 13. 25 Ezc. 16. 61, 62 63

e Hos. 14 24 Romans 3. 24 Ephesians 1. 7

f Luke 13. 3, 5 Acts 17. 30, 31 Romans 5. 21

g Romans 6. 23 matth. 12 36

h Isa. 53. 7 Romans 8. 1 Isaiah 16. 18

i Psal. 19. 13 Luke 19 8 1 Tim 1. 13 15

k Psal. 51. 4, 5 77. 14 Psal. 3. 25, 6

l Prov. 28. 12 1 John 1. 9

m Iames 5 16 Luke 17, 3. 4 Joshua 7. 10 Psalm 51 throughout

n 2 Corin. 2. 8

CHAP. XVI.

Of good works.

GOod works are only such as God hath commanded in his holy Word *a*, & not such, as without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention *b*.

II. These good Works done in obedience to Gods Commandements, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness *d*, strengthen their assurance *e*, edify their brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, & glorify God *i*, whose workmanship they are, created in Christ Iesus thereunto *k*, that having their fruit unto holinesse they may have the end, Eternall life *l*.

III. Their ability to do good works is not at all of themselves, but wholly from the spirit of Christ *m*. And that they may be unabled thereunto besides the graces they have already received, there is required an actuall influence of the same holy Spirit to work in them to will and to do of his good pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to performe

a Mich. 6 8 Rom. 12. 2. Heb. 3. 21
b Mat. 15. 9 Isa. 29. 13 1 Pet. 1. 18 Rom. 16. 2 Iohn 16. 2 1 Sam. 15. 11 22, 23.
c Iam. 2. 18, 2
d Psal. 1. 10 12. 13 1 Pet. 2. 9
e 1 Iohn 2, 3, 5 2 Pet. 1. 5, 6 7, 8, 9, 10
f 2 Cor 9. 2 Mat. 5. 16
g Tit. 2. 5. 9 10. 11, 12 1 Tim. 6. 1
h 1 Pet. 2. 15
i 1 Pet. 2, 12 Phil. 1. 11 Iohn 15 8.
k Eph. 2. 10
l Rom. 6. 22
m Iohn 15 4, 6 Eze 36 26 27
n Phil 2. 13 Phil. 4. 13 2 Cor. 3. 5

from any duty, unlesse upon a speciall motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them *o*.

o Phil. 2. 12
2 Peter 1. 3. 5 10, 11
Isa. 46. 7
2 Tim. 1. 6
Acts 26. 6 7
Jude ver. 20 21

IV. They who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do *p*.

p Luke 17. 10
Nehem. 13. 22
Job 6. 2, 3
Gal. 5. 17

V. We cannot, by our best work, merit pardon of sin or eternall life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us & God, whom, by them, we can neither profit nor satisfie for the debt of our former sins *q*, but when we have done all we can, we have done but our duty, & are unprofitable servants *r*; and because as they are good they proceed from his Spirit *s*, and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they cannot endure the severity of Gods judgement *t*.

q Rom. 3 20
Rom. 4. 2, 4, 6
Ephes. 2. 8 9
Tit. 3. 5, 6, 7
Romans 8 8
Psal. 16. 2
Job 21. 2, 3
Job 35. 7, 8
r Luke 17. 10
s Gal. 5. 22, 23
t Isaiah 6. 6
Galat. 5. 17
Rom. 7. 15, 18
Psalm 143. 2
Psalm 130. 3

VI Yet notwithstanding, the persons of believers being accepted through Christ, their *good works also* are accepted in him *u*, not as though they were in this life wholly unblamable and unreprove-

u Ephesians 1. 9
1 Pet. 2. 5
Exod. 20. 38
Gen. 4. 4
with Heb 4

able

able in Gods sight *w*: but that he looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections *x*

w Job 9. 19 Psalm 1. 43

x Heb. 13. 20 21 2 Cor. 18. 12 Heb. 16. 10 Mat. 15. 21 23

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others *y*; yet, because they proceed not from an heart purified by faith *z*, nor are done in a right manner, according to the Word *a*, nor to a right end, the glory of God *b*, they are therefore sinfull, and cannot please God, or make a man meet to receive grace from God *c*. And yet their neglect of them is more sinfull and displeasing unto God *d*.

y 2 Kings 10 30, 31 2 Kings 21. 27 29 Phil. 1. 15, 16 28

z Gen. 4. 5 with Heb. 11. 4 Heb. 11. 16

a 1 Cor. 13. 3 Isa. 1. 13

b Mat. 6. 2. 5 16

c Hag. 2. 14 Tit. 1. 15

d Amos 5. 21, 22 1. 14, 15 Mat. 23.

Hos 1. 4. Rom. 9. 16. Tit 3. 5. d Psal. 14. 4. Psal. 36. Job 21. 42, 43, 45. Mat. 23. 23.

CHAP. XVI.

Of the Perseverance of the Saints.

THey whom God hath accepted in his beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally fall away from the state of Grace, but shall certainly persevere to the end, and be saved *a*.

a Phil. 1. 6 2 Pet. 1. 10 John 10. 28, 29 John 3. 9 1 Pet. 1. 5, 9

II. This

b Tim. 2. 18, 19 Ier. 31. 53
c heb 10. 10, 34 heb 13. 20, 21 heb. 9 12, 13 14, 15 Rom. 8. 33 to the end. Iohn 17 11, 24 Luke 12. 32 heb. 7. 25
d Iohn 14. 16 17. 1 Iohn 2. 27. 1 Iohn 3. 9
e Ier. 32. 40
f Iohn 10. 28
a Thes. 3. 3 1 Iohn 2 19
g mat. 26. 70 71, 74
h Psa. 51 tit and vers. 14
i Isa. 64. 5, 7 9 2 Sam 11. 3 7
k Eph. 4 30
l Psal. 51, 8 10, 12 Rev. 3. 4 Can. 5. 2, 3, 4, 6
m Isa. 36. 17 mark 6. 52 mark 16. 14
n Psal. 32. 3 4 Psal. 51. 8
o 2 Sam. 12 14
p Psal. 89. 31 32 1 Cor. 11. 31

II. This perseverance of the Saints depends not upon their own free will, but upon the immutability of the Decree of Election flowing from the free and unchangeable love of God the Father *b*; upon the efficacy of the merit and intercession of Iesus Christ *c*; the abiding of the Spirit, and of the seed of God within them *d*; and the nature of the Covenant of grace, from all which ariseth also the certainty and infallibility thereof *e*.

III. Nevertheless, they may, through the temptations of Satan, and of the World, the prevalency of corruption remaining in them, and the neglect of the meanes of their preservation, fall into grievous sinnes *g*; and for a time continue therein *h*; whereby they incurre Gods displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their graces and comforts *l*, have their hearts hardened *m*, and their consciences wounded *n*, hurt, and scandalize others *o*, and bring temporall judgement upon themselves *p*.

CHAP.

CHAP. XVIII.

Of the assurance of grace and salvation.

ALthough Hypocrites and other unregenerate men may vainly deceive themselves with false hopes and naturall presumptions of being in the favour of God, and estate of salvation *a*, which hope of theirs shall perish *b*, yet such as truly believe in the Lord Iesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

a Job 8. 13, 14 Micb. 1. 11 Deut. 29. 19 John 8. 41 b Mar. 7. 22 23 c 1 John 2. 3 1 John 3. 14 18, 19, 21, 24 1 John 5. 13 d Rom. 5. 25.

II. This certainly is not a bare conjecturall and probable perswasion grounded upon a fallible hope *e*, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of Adoption witnessing with our Spirits that we are the children of God *h*: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

e Heb. 6. 11, 19 f Heb. 6. 17, 18 g 2 Pet. 1. 4, 5 10, 11 1 John 2. 3 2 John 3. 14 2 Cor. 1. 12 h Rom. 8. 15 16 i Eph. 3. 13, 14 Ephes. 4. 30 2 Chron. 1. 26

III. This infallible assurance doth not

not so belong to the essence of Faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it *k*: yet being inabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*; that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulnesse to God, and in strength and cheerfulnesse: in the duties of obedience, the proper fruits of this assurance *n*: so far is it from inclining men to loosnesse *o*.

k 1 John 5. 13
Isa. 50. 10
Mark 9. 24
Psal. 88 throughout.
Psal. 77. to ver. 12
l 1 Cor. 2. 12
1 John 4. 13
heb. 6. 11, 12
Eph. 3. 17. 18. 19
m 2 Pet. 1. 10
n Rom. 5. 1, 2, 5
Romans 14. 7
Ephes. 1. 3. 4
Psalm 46. 17
Psal. 119. 32
o 1 John 2. 1, 2
Romans 6. 1, 2
Tit. 3. 11, 12
14
2 Corinth. 7. 1
Rom. 8. 1. 12
1 John 5. 2, 3
Psalm 130. 4
1 John 1. 6, 7

IV. True believers may have the assurance of their salvation divers waies shaken, diminished, and intermitted, as by negligence in preserving of it, by falling into some special sin, which wounded the conscience, & grieveth the Spirit, by some sudden or vehement temptation by Gods withdrawing the light of his countenance, and suffering even such as fear him, to walk in darknesse, and to have no light *p*, yet are they never utterly destitute of that *seed of God* and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the ope-

p Can. 5. 3, 6
Psal. 51, 6, 11, 14
Eph. 4. 32
Psal. 77. 1 to 10
Matth. 26. 69 70, 71, 72
Psalm 31. 22
Psal. 88 throughout
Isa. 5. 10

operation of the Spirit, this assurance may in due time be revived *q*, and by the which in the mean time, they are supported from utter despair *r*.

q 1 John 3. 6 Luke 22. 32 Job 13. 15 Psal. 73 15 Psal. 51. 8. 12

r Mic. 7. 7, 8, 9. Jer. 44. 52. Is. 47. 8, 9, 10. Ps. 22. 1. Ps. 88. throughout.

CHAP. XIX.

Of the Law of God.

GOd gave to Adam a Law, as a Covenant of works by which he bound him and all his posterity to personall, entire, exact, and perpetuall obedience; promised life upon the fulfilling, and threatned death upon the breach of it; and endued him with power and ability to keep it *a*.

a Gen. 2. 26 27 with Gen. 2. 27 Rom. 2. 14, 15 Rom. 10. 5 Rom. 5 12. 19 Gal. 3. 10. 12 Eccl. 7. 29 Job 28. 10

II. This Law, after his fall, continued to be a perfect Rule of Righteousnesse, and as such was delivered by God upon Mount Sinai in ten Commandements, and written in two Tables *b*; the four first Commandements containing our duty towards God; and the other six, our duty towards Man *c*.

b Jam. 2. 5 Jam. 2. 8. 10 11. 12 Rom. 13. 8 9 Deuter. 5. 3 Deuter. 10. 4 Exod. 34. 1, 9 Mat. 2. 17, 38 39, 40

III. Besides this law commonly called Morall, God was pleased to give the people of Israel, as a Church under age, Ceremoniall Lawes, concerning severall typicall Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings and benefits *d*, and partly holding forth divers instructions of morall

d Heb. 9 chap. Heb. 10. 1 Gal. 2. 1, 2, 3 Col. 2. 17

rall duties *e*. All which ceremoniall Laws are now abrogated under the new Testament *f*.

IV. To them also, as a body politick, he gave sundry Judiciall laws, which expired together with the State of that people not obliging any other now, further then the generall equity thereof may require *g*.

V. The Morall Law doth for ever bind all, as well justified persons, as others, to the obedience thereof *h* : and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creatour, who gave it *i*. Neither doth Christ in the Gospel, any way dissolve, but much strengthen this obligation *k*.

VI. Although true Believers be not under the Law as a Covenant of works, to be thereby justified or condemned *l*, yet it is of great use to them, as well as to others, in that as a Rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly *m*, discovering also the sinful pollutions of their nature, hearts and lives *n*: so as, examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin *o*, together with a clear sight of the need they have of Christ, and the per-

c 1 Cor. 5. 7
2 Cor. 6. 17
Iude vers. 23
f Col. 1. 14, 16 17
Dan. 9. 27
Eph. 2. 15, 16

g Exod. 21 chapter.
Ez. 11. 1 to 29
Gen. 49. 10 with 1 Pet. 2 13, 14
Mrt. 5. 17. with verse 38, 39
1 Cor. 9. 8 9. 10
h Rom. 13. 8 6 10
Eph 6. 2
1 Iohn 2. 1, 4 7, 8
i Iam. 2. 10, 11
k Mat. 5. 17 18, 19. Iam. 2. 8
Rom. 3. 31

l Rom. 6. 14
Gal. 2. 16
Gal. 3. 13
Gal. 4. 4, 5
Acts 13. 39
Rom. 8. 1
m Rom. 7. 12 21, 15
Psa. 119, 4, 5, 6
1 Cor. 7. 19
Gal. 5. 14, 16 18, 19, 20, 21, 22, 23
n Rom. 7. 7
Rom 3, 10
o Iam. 1. 23 24, 25
Rom. 7. 9, 14 24

perfection of his obedience *p*. It is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin *q*; and the threatnings of it serve to shew, what, even their sins deserve; and what afflictions in this life, they may expect for them, although freed from the curse thereof, threatned in the Law *r*. The promises of it, in like manner shew them Gods approbation of obedience, & what blessings they may expect upon the performance thereof *s*; although not as due to them by the Law, as a Covenant of works *t*. So as a mans doing good, and refraining from evill, because the Law encourageth to the one, and deterreth from the other, is no evidence of being under the Law, and, not under grace *u*.

VII. Neither are the forementioned uses of the Law contrary to the grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing, and enabling the will of man to do that, freely, and cheerfully, which the will of God, revealed in the Law, requireth to be done *x*.

p Gal. 3. 21 Rom. 7. 24, 25 Rom. 8. 3, 4

q Jam. 2. 11 Psal. 119 108 104, 128.

r Ezra 9. 11, 14 Psal. 89. 30, 31 32, 33, 34.

s Lev. 26. 1 to 14 with 2 Cor 6. 16 Ephes. 6. Psal. 37. 11 with Mat 5. 5 Psal. 19 11.

t Gal. 2. 16 Luke 17. 10

u Rom. 6. 12 14

x Pet. 3. 8, 9, 10 11, 12 with Psal. 34. 12, 13. 14, 15, 16 Heb. 12, 28, 29

w Galat. 5. 23

Exod. 39. 27 Heb. 8. 10 with Jer. 3. 33

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Beleevers, under the Gospel, consists, in their freedome from the guilt of sin, the condemning wrath of God, the curse of the Morall Law *a*, and in their being delivered from this present evill world, bondage to Satan and dominion of sin *b*; from evill of afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*, as also in their free access to God *d*, and their yeelding obedience unto him, not out of slavish fear, but a Childe-like love and willing minde *e*. All which were common also to beleevers under the Law *f*, But under the New Testament, the Liberty of Christians is further inlarged, in their freedom from the yoke of the Ceremoniall Law, to which the Jewish Church was subjected *g*, and in greater boldnesse of access to the Throne of grace *h*, and in fuller communications of the free Spirit of God than Beleevers under the Law did ordinarily partake of *i*.

II. God alone is Lord of the Conscience *k*, and hath left it free from the Doctrines

a Tit. 2. 14
1 Thes. 1. 10
Gal 3. 13
b Gal. 1. 4
Col. 1. 13
Acts 26 28
Rom. 6. 14
c Rom. 8. 28
Psal 116. 71
1 Cor. 15. 54, 55, 56, 57
Rom. 8. 1
d Rom. 8. 14, 15
1 John 4. 18
f Gal. 3. 9, 14
g Gal. 4. 1, 2, 3, 6, 7. Gal. 5. 1
Acts 15. 10, 11
h Heb. 4. 14, 16
Heb. 10. 19, 20, 21, 22
i Joh. 7. 38, 39
2 Cor 3 13, 17, 19
k Jam. 4. 12
Rom. 14. 4

Doctrines & Commandements of men which are, in any thing contrary to his Word, or beside it, if matters of Faith, or Worship *l*. So that, to believe such Doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience *m*, and the requiring of an implicite faith, and an absolute and blind obedience, is, to destroy liberty of conscience, and reason also *n*.

III. They, who upon pretence of Christian liberty, do practise any sin, or cherish any lust, do there by destroy the end of Christian Liberty, which is that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holinesse and righteousnesse before him, all the dayes of our life *o*.

IV. And because the Powers which God hath ordained, & the liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another. They, who upon pretence of Christian liberty shall oppose any lawfull Power, or the lawfull exercises of it, whether it be civil o Ecclesiastical, resist the Ordinance of GOD *p*. And, for their publishing of such Opinions, or maintaining of such Practises as are contrary to the light of Nature, or to the known principles of Christianity, whether concerning, faith,

l Acts 4. 19 Acts 5. 29 1 Cor. 7. 23 Matth. 23. 8, 9, 10.
2 Cor. 1. 24 Matth. 15. 19
m Col. 2, 20, 22, 23 Gal. 1. 10 Gal. 2. 4, 5 Psalm. 5. 8.
n Rom. 10. 17 Rom. 14. 23 Isa. 8. 20 Acts 17. 11 John 4. 28 Hos. 5. 11 Reve. 13. 12. 16, 17. Jer. 8. 9
o Gal. 5. 13 1 Pet. 2. 16 2 Pet. 2. 19 John 8. 34 Luke 1. 74, 75.
p Mat. 12. 25 1 Pet. 2. 13, 14, 16. Rom. 13. 1 to 8 Heb. 13. 17.

worship, or conversation, or to the power of Godlinesse, or such erroneous Opinions or practises, as either in their own nature or in the manner publishing or maintaining them, are destructive to the external Peace and Order, which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q*, and by the power of the Civil Magistrate *r*.

q Rom. 1. 32 with 1 Cor. 5 2, 3, 11, 13 2 John v. 10 11 and 2 Thes. 3. 14 and 1 Tim. 6. 3, 4 5, and Tit. 1. 10, 11 13. and Tit. 3, 10 with Mat. 18. 15, 16, 17 1 Tim. 19, 20 21. Rev. 5 9 Rev. 2. 2, 14, 15

r Deut. 13. 6 to 12. Rom. 13. 3, 4 with 2 John ver, 10 11. Ezra 7. 23, 25, 26, 27, 28 Rev. 1. 17, 12, 16, 17. Neh. 13. 15, 17, 21 22, 25, 30. 2 Kings 23 5, 6, 9, 10, 11. 2 Chron. 34. 31. 2 Chron. 15. 12, 13, 16. Dan. 3. 29. 1 Tim. 2. 2. Isa. 49. 2. Zech. 13. 23.

CHAP. XXI.

Of Religious worship, and the Sabbath Day.

THE light of nature sheweth that there is a GOD, who hath Lordship and Soveraignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in and served, with all the heart, and with all the soul, and the might *a*, But, the acceptable way of worshipping the true GOD, is instituted by himself, and so limited by his own revealed Will that he may not

a Rom. 1. 20 Acts 17. 24 Psal. 119. 68 Jer. 10. 7 Psal. 13. 13 Psalm 18 3 Rom 10. 12 Psalm 6. 2, 8 Jos. 24 14 Mat. 12. 23

not to be worshipped according to the imaginations and devises of men, or the suggestion of Satan, under any visible representation, or any other way not prescribed in the holy Scripture *b*.

II. Religious Worship is to be given to GOD, the Father, Son, and Holy Ghost, and to him alone *c*; not to Angels, Saints, or any other Creature *d*, and, since the Fall, not without a Mediatour; nor, in the mediation of any other, but of Christ alone *e*.

III. Prayer, with thanksgiving being one speciall part of Religious Worship *f*, is by God required of all men *g*, and, that it may be accepted, it is to be made in the name of the Son *h*, by the help of his Spirit *i*, according to his will *k*, with understanding, reverence, humility, fervency, faith, love, and perseverance *l*, and if vocall, in a known tongue *m*.

IV. Prayer is to be made for things lawfull *n*, & for all sorts of men living, or that shall live hereafter *o*, but not for the dead *p*, not for those of whom it may be known, that they have sinned the sin unto death *q*.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the Word, in obedience unto God, with understanding, faith and reverence *t*, singing of Psalms

b Deut. 12. 32 Matth. 13. 9 Acts 27. 15 Matth. 4. 9 10 10 Exod. 20 4 5, 6 Col. 2. 23
c Matth. 4. 10 with John 1 23 and 2 Cor. 13. 14
d Col. 2. 18 Rev. 9. 10 Rom. 1. 15
e John 14. 6 1 Tim. 2. 5 Ephes. 2. 18 Colos. 3. 17
f Phil. 4 6
g Psal. 65. 2
h John 14. 13 14 1 Pet. 1. 5 1 Rom. 8 16
k 1 John 5. 14
l Psal. 27. 7. Eccl. 5. 1, 2 Heb. 12. 28 Gen. 18. 27 James 5. 16 Mark 11 24 Mat. 6. 12, 14 15 Col. 4 2 Ephes. 6. 13
m 1 Cor. 14. 14
n 1 John 5. 14
o 1 Tim. 2. 1, 2 John 7. 10 2 Sam. 7. 29 Ruth 4. 12
p 2 Sam. 12 21 22, 23 with Luke 16. 25, 26 Rev 14. 15
q 1 John 5. 16
r Acts 1. 21 Revel. 1. 3
s 2 Tim. 4 2
t Iam. 1. 22 Acts 10. 33 Matth. 13. 19 Heb 4. 2 Isa. 66. 2.

with grace in the heart *u*, as also, the due administration, and worthy receiving of the Sacraments instituted by Christ, are all parts of the ordinary Religious Worship of God *w*; Beside Religious Oaths *x*, Vows *y*, Solemn Fastings *z*, and Thanksgivings upon spec all occasions *a*, which are, in their severall t mes and seasons to be used, in an holy and religious manner *b*.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*, but God is to be Worshipped every where *d*, in Spirit and Truth *e*, as in private Families *f*, daily *g*, and in secret, each one by himself *h*, so more solemnly, in the publick Assemblies, which are not carelessly, or wilfully to be neglected or forsaken, when God by his word or providence calleth thereunto *i*.

VII. As it is of the Law of Nature, that in general a due proportiō of time be set apart for the worship of God, so in his word, by a positive, Morall and perpetuall Commandment, binding all men in all Ages he hath particularly appointed one day in seven, for a Sabbath to be kept holy unto him *k*, which from the beginning of the World to the resurrection.

u 1 Cor. 3. 16 Eph. 5. 19 Jam. 5. 9
w Mat 28. 19 1 Cor. 11. 23 to 29 Acts 2. 41
x Deut 6. 13 with Neh 10. 29
y Isa. 19. 21 with Eccl. 5. 4, 5
z Joel 2. 12 Esther 4. 16 Mark 9. 15 1 Cor. 7. 5
a Psal. 107 throughout.
b Heb 2. 23
c John 4. 21
d Mal. 1. 11 1 Tim. 2. 8
e Joh. 4. 23, 24
f Jer. 10. 25 Deut. 8. 6, 7 Job 1. 5 2 Sam. 6. 28, 29 1 Pet. 3. 7 Acts 10. 2
g Mat 6. 11
h Mat 6. 6 Eph. 6. 18
i Isa. 56. 7. Heb 10. 25 Prov. 1. 20, 21, 24 Prov. 8. 34 Acts 13. 42 Luke 4. 16 Acts 2. 42
k Exod. 20. 8, 10, 11 Isa 56. 2, 4, 6, 7

surrection of Christ, was the last Day of the week; and from the resurrection of Christ, was changed into the first day of the week *l*, which, in Scripture, is called the LORDS Day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*

l Gen. 22. 3 1 Cor. 16 2 Acts 20. 7 *m* Rev. 1. 10 *n* Ex. 20. 8 10. with Mat. 5 17. 18

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs, before hand do not only observe an holy rest, all the Day, from their own works, words, and thoughts about their worldly imployments, and recreations *o*, but also are taken up the whole time, in the publick and private exercises of his Worship, and in the duties of necessity, and mercy *p*.

o Exod. 20. 8 Exod. 16 23. 25, 26, 2 , 30 Exod. 3 . 15 16, 17. Isa. 5. 13 Neh. 13. 16, 17 18, 19, 21. 22 *p* Isa. 58 13 Matth. 11. 5 10 13

CHAP. XXII.

Of lawfull Oaths and vows.

A Lawfull Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witnesse what he asserteth, or promiseth, and to judge him according to the truth, or falshood of what he sweareth *b*.

a Deut. 10. 20 *b* Exod. 20. 7 Lev. 19 12

II. The Name of God only is that by which men ought to swear: and

2 Cor. 1. 23. 2 Chron. 5 22 23.

therein is to be used with all holy fear and reverence *c*. Therefore, to swear vainly, or rashly, by that glorious and dreadfull Name; or to swear at all, by any other thing is, sinfull, and to be abhorred *d*. Yet as in matters of weight and moment, an Oath is warranted by the Word of God under the New Testament, as well as under the Old *e*, so a lawfull Oath being, imposed by lawfull Authority, in such matters ought to be taken *f*.

c Deut. 6. 13

d Exod. 20. 7 Jerem. 5. 7 Mat 5. 5, 34, 37 James 5. 11

e Heb. 6. 16 2. Cor. 1. 23 Isa. 65. 16

f 1 Kings 8. 31 Neh. 13. 25 Ezra 10. 5

III. Whosoever taketh an Oath ought duely to consider the weightinesse of so solemn an act, and therein to avouch nothing but what he is fully perswaded is the truth *g*. Neither may any man bind himself by Oath to any thing but what is good and just, and what he believeth so to be, and what he is able, and resolved to perform *b*. Yet it is a sin to refuse an Oath touching any thing that is good and just, being imposed by lawfull Authority *i*.

g Exod. 20. 7 Jer. 4. 2

h Gen. 24. 1-3 5, 6, 8, 9

i Numb. 5. 19 21. Neh. 5. 12 Ex. 11. 7, 8, 9 10, 11

IV. An Oath is to be taken in the plain and common sense of the words, without equivocatiõ, or mental reservation *k*. It cannot oblige to sin: but in any thing not sinfull, being taken, it binds to performance, although to a mans own hurt *l*, nor is it to be violated, although made to hereticks, or infidels *m*.

k Jerem. 4. 2 Psal. 24. 4

l 1 Sam. 25. 23 32, 33, 34 Psal. 15. 4

m Ezek. 17. 16 18. 10. Josh. 5. 18, 19 with 2 Sam. 21. 1

A.

V. A vow is of the like nature with a Promissory Oath and ought to be made with the like Religious care and to be performed with the like faithfulnesse *n*.

VI. It is not to be made to any Creature but to God alone *o*: and that it may be accepted, it is to be made voluntarily, out of Faith, and conscience of duty, in way of thankfulnesse, for mercy received, or for the obtaining what we want, whereby we more strictly bind our selves to necessary duties, or, to other things, so farre, and so long, as they may fitly conduce thereunto *p*.

VII. No man may Vow, to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and, for the performance whereof, he hath not promise of ability from God *q*, in which respects, Popish Monasticall Vows, of perpetuall single life professed Poverty, and Regular Obedience are so farre from being degrees of higher Perfection, that they are superstitions and sinful snares in which, no Christian may intangle himself *r*.

n Isa 9.2?. Eccl. 5.4,5,6. Psal. 55 13,14. Psal 61 8.
o Psal. 76.1. Jer. 4.2; .36.
p Deut. 1.13.20 23. Psal. 51. 14. gen. 18.20. 21,22. 1 Sam. 11. Psal. 16.13, 14. Psal. 32.10 3,4 5.
q Acts 2 12.14. Mark 6.26. Numb. 30.5. 8,12,13.
r Mat. 19.11.12 1 Cor. 7. 2.9. Ephes. 4.18. 1 Pet. 4.2. 1 Cor. 3.7.7?

CHAP. XXXIII.

Of the Civile Magistrate.

GOD, the supreme Lord and King of all the world, hath Ordained Civile Magistrates, to be under him, over the people, for his own Glory, and the publick good, and to this end hath armed them with the Power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers *a*.

a Rom 13. 1 2, 3, 4
2 Pet. 3. 13, 14

II. It is lawfull for Christians to accept and execute the office of a Magistrate, when called thereunto *b*, in the managing whereof, as they ought especially to maintain Piety, Justice and Peace, according to the wholsome Laws of each Common-wealth *c*, so, for that end they may lawfully now, under the New Testament, wage warre, upon just and necessary occasion *d*.

b Pro 8. 15, 16
Rom. 13. 1, 2, 3

c Psal. 2, 10. 11 12
1 Tim. 2. 2
Psal. 82. 34
2 Sam. 23. 3
1 Pet. 2. 13
d Luke 5. 14
Rom. 13. 4
Mat. 8. 9, 10
Acts 10. 11
Rev. 17. 14

III. The Civile Magistrate may not assume to himself the administration of the word and Sacraments, or the power of the Keyes of the Kingdom of heaven *e*, yet he hath Authority, & it is his duty to take order, that unity and Peace be preserved in the Church, that the truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all

e 2 Cor. 26. 18 with Mat. 18 17 Mat. 16. 19 and 1 Cor. 12 28, 29
Eph 4. 11, 12
1 Cor. 4. 1, 2
Rom. 10. 15
Heb. 5. 4

all corruptions and abuses in Worship and discipline prevented, or reformed: and all the Ordinances of God duely settled, administred, and observed *f*. For the better effecting whereof, he hath power to call Synods; to be present at them, and to provide that whatsoever is transacted in them, be according to the minde of God *g*.

IV. It is the duty of people to pray for Magistrates *h*, to honour their persons *i*, to pay them tribute, and other dues *k*, to obey their lawful Commands, and to be subject to their Authority, for conscience sake *l*. Infidelity, or difference in Religion doth not make void the Magistrates just and legall Authority, nor free the people from their due obediencence to him *m*: from which Ecclesiastical persons are not exempted *n* much lesse hath the Pope any power and jurisdiction over them in their Dominions, or over any of their people; and least of all to deprive them of their Dominion, or lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever *o*.

f Isa. 19. 23. Psal. 122. 9
Ezra 7. 23, 25, 26, 27, 28
Deut. 13. 5, 6, 12
2 Kings 18. 4
1 Chron. 13. 1, 2 to 9
2 Kings 23 to 16
2 Chron. 3, 4
2 Chron 33. 12, 13
g 2 Chron. 19. 8, 9, 10, 11
2 Chro. 29, 30 chapters.
Matth. 2. 3, 8
h Tim. 2. 1, 2
i 1 Pet. 2. 17
k Rom. 13. 6, 7
l Rom. 13. 5
1. Tit. 1. 3
m 1 Pet. 2. 13, 14, 15, 16
n Rom. 13. 1
1 Kings 2. 3, 5
Acts 25. 9, 10, 11.
Jude v. 8, 9, 10, 11.
o 1 Thes 2. 4.
Rev. 13. 15, 16, 17.

CHAP.

CHAP. XXIV.

Of Marriage and Divorce.

MArriage is to between one Man and one Woman, neither is it lawfull for any Man to have more then one Wife, nor for any Woman to have more then one Husband, at the same time *a*.

a Gen. 2. 24. Matth. 19. 5, 6

II Marriage was ordained for the mutuall help of Husband and Wife *b*, for the increase of mankinde with a legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleannesse *d*.

b Prov. 2. 17. Gen. 2. 18.

c Mal. 1. 15. 1 Co. 7. 2. 9.

III. It is lawfull for all sorts of people to marry, who are able with judgement to give their consent *e*. Yet, is it the duty of Christians to marry only in the Lord, *f*, and therefore such as profess the true reformed Religion, should not marry with infidels, Papists, or other Idolaters; Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*.

e Heb. 13. 4. 1 Tim. 4. 3. 1 Cor. 7. 36, 37, 38. Gen. 14. 37, 38

f 2 Cor. 7. 39.

g Gen. 34. 14. Exod. 34. 16. Deut. 7. 3. 4. Neh. 13. 25, 26. Mal. 2. 11. 2 Cor. 6. 14.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word *h*, Nor can such incestuous marriages ever be made lawfull.

h Lev. 18. chapter. 1 Cor. 5. 2. Amos 2. 7.

full by any Law of man, or consent of Partie, so as those persons may live together as man and wife *i*. The man may not marry any of his wives kindred nearer in blood than he may of his own, nor the woman of her husbands kindred, nearer in blood, than of her own *k*.

i Mark. 6. 18. Lev. 18 24, 25, 26, 27, 28.

k Lev. 10. 19, 20, 21.

V. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract *l*. In the case of adultery after marriage it is lawfull for the innocent party to sue out a divorce *m*. And after the Divorce, to marry another, as if the offending party were dead *n*.

l Mat 19 20.

m Mat. 5. 31. 32.

n Matth. 19. 9. Rom. 7. 2, 3.

VI. Although the corruption of man be such as is apt to study arguments unduely to put asunder those whom God hath joyned together in marriage, yet nothing but Adultery, or such wilfull desertion as can no way be remedied, by the Church, or Civill Magistrate, is cause sufficient of dissolving the bond of marriage *o*, Wherein, a publick and orderly course of proceeding is to be observed: and the persons concerned in it, not left to their own wills and discretion, in their own case *p*.

o Mat. 19. 8, 9. 1 Cor. 7. 12. Matth. 19. 6.

p Deut. 24. 1, 2, 3, 4.

CHAP.

CHAP. XXV.

Of the Church.

THE Catholick or Universall Church which is invisible, consists of the whole number of the Elect, that have been, are, & shall be gathered into one under Christ the Head thereof, and is, the Spouse, the Body, the fulnesse of Him that filleth all in all *a*.

II. The visible Church, which is also Catholick or Universall, under the Gospel (not confined to one Nation, as before, under the Law) consists of all those, throughout the World, that professe the true Religion *b*; and of their children *c*, and is the Kingdome of the Lord Iesus Christ *d*, the House, and Family of God *e*, out of which there is no ordinary possibility of salvation *f*.

III. Unto this Catholick visible Church, Christ hath given the Ministery, Graces, and Ordinances of God, for the gathering, and perfection of the Saints, in this life, to the end of the World and doth by his own presence and Spirit, according to his promise make them effectuall thereunto *g*.

IV. This Catholick Church hath been sometimes more, sometimes less visible *n*. And particular Churches, which are Members thereof, are more or lesse pure

a Eph. 1. 10, 22, 23
Ephes. 5. 1327, 31
Col. 1. 18

b 1 Cor. 1. 2,
1 Cor. 12. 12, 13
Psal. 2. 8
Rev. 7. 9
Rom. 15. 9, 10, 11, 12
c 1 Cor. 7, 14
Acts 2. 39
Ezek. 16. 20, 21
Rom. 11. 16
e Gen. 2. 15
Gen. 17. 7
d Mat. 13. 47
Isa 9 7
e Eph. 1. 17
f Eph. 2. 15

g Acts 2 47,
2 Cor. 12. 18
Eph. 4. 11, 13
Matth. 28. 28, 30
Isa. 59. 11
h Rom. 11. 3,
Rev. 18. 6, 14

pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administred, and publick Worship performed more or lesse purely in them *i*.

V. The purest Churches under Heaven are subject both to mixture and errour *k*, and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheleſſe there shall be alwaies a Church on earth to worship God according to his will *m*.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*. nor can the Pope of *Rome*, in any sence be head thereof, but is that Antichrist, that man of sin & Son of perdition, that exalteth himself in the Church, against Christ, and all that is called God *o*.

i Rev. 2 3 chapters.
1 Cor. 5. 6, 7
k 1 Cor. 13, 12
Rev. 2. 3 chapters.
Mat. 13. 24, 25 26. 27, 28, 29 30; 47
l Rev. 18. 2
Rom. 11. 18 19 20, 21, 22
m Mat. 16. 18
Psal. 72. 17
Psal. 102. 23
Mat. 28. 19, 20
n Col. 1. 18
Eph. 1. 22
o Mat. 23. 8, 9, 10
2 Thes. 2. 3. 4 8, 9
Rev. 13. 6

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints that are united to Jesus Christ their Head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory *a*; And, being united to one another in love, they have communion in each others gifts and graces *b*, & are obliged to the performance of such duties, publick and private, as do conduce to their mutuall good, both in the

a 1 John 1
Eph. 3. 16, 17 18, 19
John 1. 16
Eph. 2. 5, 6
Phil. 3. 1
Rom. 6. 5, 6
2 Tim. 1. 12,
b Eph. 4. 15 16
1 Cor. 11. 7
1 Cor. 3. 21, 22 23
Col. 2. 19

c Thes.5.11, 14. Rom. 1.11, 11,14. 1 John 3.16.17,18. g H.6.10.

the inward and outward man *c*.

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God; and in performing such other spiritual services as tend to their mutual edification *d*, as also in relieving each other in outward things, according to their severall abilities, and necessities. Which Communion, as God offereth opportunity is to be extended unto all those, who in every place call upon the name of the Lord Jesus *e*.

d Heb.10.24, 25. Acts 2.42, 46. Isa.2.3. 1 Cor.11.20.

e Act.2.44.45 1 John.3.17. 2 Cor.8.9. Chapters. Acts 11.21.30

III. This Communion which the Saints have with Christ, doth not make them in any wise, partakers of the substance of his God head, or to be equall with Christ in any respect; either of which to affirm, is impious and blasphemous *f*. Nor doth their communion one with another, as Saints, take away, or infringe the title, or propriety which each man hath in goods and possessions *g*.

f Col.1.18.19. 1 Cor.8.6. Isa.42.8. 1 Tim.6.15,16 Psal 45,7. with Heb.1. 8,9.

g Exod.20.15. Eph 4.28. Acts 5.4.

CHAP. VII.

Of the Sacraments.

SAcraments are holy signs, and seals of the Covenant of Grace *a*, immediately instituted by God *b*, to represent Christ, and his benefits; and, to confirm our interest in him *c*; as also, to put

a Rom 4.11. gen.7.7.10.

b Matth 28.19 1 Cor.11.23.

c 1 Cor.10.16 1 Cor.25.26. Gal.3,27.

put a visible difference between those that belong unto the Church; and the rest of the World *d*: and solemnly to engage them to the service of God in Christ according to his Word *e*.

d Rom. 15. 8. Exod. 12. 48 Gen. 34. 14
e Rom. 6. 3, 4 1 Cor. 10. 16 21

II. There is in every Sacrament a spirituall relation, or Sacramentall union, between the Sign and the Thing signified, whence it comes to passe that the names, and effects of the one, are attributed to the other *f*.

f Gen. 17. 10 Mat. 26, 27, 28 Tit. 3. 5

III. The grace which is exhibited in, or by the Sacraments rightly used is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g*: but, upon the work of the Spirit *h*, and the word of Institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers *i*.

g Rom. 2. 28 29
h 1 Pet. 3. 21
i Mat. 3. 11 1 Cor. 12. 13
i Mat. 26, 27, 28

IV. There be onely two Sacraments ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord; neither of which may be dispensed by any, but by a Minister of the word lawfully ordained *k*.

Mat. 28. 19, 20
k Mat. 28 19 1 Cor. 11. 20 23

V. The Sacraments of the Old Testament, in regard of the spirituall things thereby signified, and exhibited, were for substance, the same with those of the new *l*.

1 Cor. 4. 1 Heb. 5. 4
l 1 Cor. 10. 1 2, 3, 4

CHAP.

CHAP. XXVIII.

Of Baptisme.

BAptism is a Sacrament of the new Testament, ordained by Iesus Christ *a*, not onely for the solemn admission of the party Baptized into the visible Church *b*: but also, to be unto him a sign, and seal of the covenant of Grace *c*, of his ingrafting into Christ *d*, of regeneration *e*, of remission of sins *f*, and of his giving up unto God through Iesus Christ, to walk in newnesse of life *g*, Which Sacrament is, by Christs own appointment, to be continued in his Church until the end of the World *h*.

a Mat. 1. 28, 19
b 1 Cor. 11. 13
c Rom. 4. 11 with Col. 2. 11, 12
d Gal. 3. 27 Rom. 6. 5
e Tit. 3. 5
f Mark 1. 4
g Rom. 6. 3, 4
h Matth. 28. 19, 20

II. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be baptized, in the name of the Father and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Matth. 3. 11 Joh. 1. 33 Mat. 28. 19, 20

III. Dipping of the person into the Water, is not necessary; but Baptism is rightly administred, by pouring out, or sprinkling water upon the person *k*.

k Heb. 9. 10, 19, 20, 21, 22 Acts 2. 41 Acts 6. 33

IV. Not onely those that do actually professe faith in, and obedience unto Christ *l*, but also the infants of one, or both

l Mark 7. 4 Mark 16. 15, 16 Acts 8. 37, 38

both believing Parents, are to be Baptized *m*.

A. Although it be a great sin to contemn or neglect this ordinance *n*, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved, without it *o*, or, that all that are Baptized, are undoubtedly regenerated *p*.

VI. The efficacy of Baptisme is not tyed to the moment of time, wherein it is administred *q*, yet, notwithstanding, by the right use of this Ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the Councel of Gods own will, in his appointed time *r*.

VII. The Sacrament of Baptisme is but once to be administred unto any person *s*.

m Gen. 17.7, 9 with Gal. 3. 9 14. and Col. 2. 11, 12. and Act 30.39 and Rom. 4.11, 12 1 Cor. 7. 14 Matth. 28. 19 Mark 10. 13 14, 15, 16 Luke 18. 15

n Luke 7. 30 with Exod. 4 24, 25, 26

o Rom. 4 11 Acts 10. 21, 25 31, 45. 47

p Acts 8. 13 23

q John 3. 5. 8

r Gal. 3. 17 Tit. 3. 5 Eph. 5. 25, 26 Acts 2. 38, 41

s Tit. 3. 5

CHAP. XXIX

Of the LORDS Supper

OUr Lord Jesus, in the night wherein he was betrayed. Instituted the Sacrament of his Body and Bloud called the Lords Supper, to be observed in his Church, unto the end of the world, for

for the perpetuall remembrance of the Sacrifice of himself, in his death: the sealing all benefits thereof unto true Believers, their spirituall nourishment and growth in him, their further ingagement, in and to, all duties which they owe unto him, and, to be a bond, and pledge of their communion with him and with each other, as members of his mysticall body *a*.

a 1 Cor. 11. 23 25, 26 1 Cor. 10, 16, 17, 21 2 Cor. 12, 13

II. In this Sacrament Christ is not offered up to his Father, nor, any reall Sacrifice made at all, for remission of sins of the quick or dead *b*, but onely a commemoration of that one offering up of Himself by himself, upon the Cross: once for all: and a spiritual Oblation of all possible praise unto God, for the same *c*: So that the Popish Sacrifice of the Masse (as they call it) is most abominably injurious to Christs one onely Sacrifice, the alone Propitiation for all the sins of the Elect *d*.

b Heb. 9. 22 25, 26, 28

c 1 Cor. 11. 24 25, 26 Mat. 26. 26, 27.

d Heb. 7. 23 24, 27 Heb. 10, 11 12, 14, 18.

III. The Lord Jesus hath, in this Ordinance appointed his Ministers to declare his word of institution to the people, to pray, and blesse the Elements of Bread and Wine, & thereby to set them a part from a Common to an Holy Use, and, to take, and Break the Bread, to Take the Cup, and (they Communicating also themselves) to give both to the Com-

Communicants *e*, but to none who are not then present in the Congregation *f*.

IV. Private Masses, or receiving this *g*, Sacrament by a Priest, or any other, alone *g*, as likewise, the deniall of the Cup to the people *h*, worshipping the Elements, the lifting them up, or carrying them about for adoratiõ, & the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament, & to the institution of Christ *i*.

V. The outward Elements in this Sacrament, duly set apart, to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally onely they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ *k*, albeit, in substance and nature they will remain, truly, and onely Bread and Wine, as they were before *l*.

VI. That doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christs body and blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way is repugnant not to Scripture alone, but even to common sence and reason, overthroweth the nature of the sacrament, and hath been and is the cause of manifold superstition; yea, of grosse Idolatries *m*.

e Mat. 26. 26, 27, 28, and Mat. 14. 22, 23, 24 and Luke 22. 19, 20 with 1 Cor. 11 23, 24, 25, 27

f Acts 10. 7 1 Cor. 11. 20

g 1 Cor. 10. 6

h Mark 4. 2, 3, 1 Cor. 11. 23, 25, 26, 27, 28, 29.

i Mat. 15. 9

k Mat. 26, 27, 28

l 1 Cor. 11. 26, 27, 28 Matth. 26. 23.

m Acts 3. 11. with 1 Cor. 11. 4 25 26 2 Luke 2. 6, 39

VII. Wor-

VII. Worthy receivers outwardly partaking of the visible elements, in this Sacrament *n*, do then also, inwardly by faith, really and indeed yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death; The body and Blood of Christ being then, nor corporally, or carnally, in, with, or under the Bread and Wine; yet, as really, but spiritually, present to the faith of Believers in that Ordinance, as the elements themselves are to their outward senses *o*.

n Cor. 11. 28

o 1 Cor. 10. 16

VIII. Although ignorant, and wicked men receive the outward Elements, in this Sacrament, yet, they receive not the Thing signified thereby; but by their unworthy coming thereunto, are guilty of the body and Blood of the Lord to their own damnation. Wherefore, all ignorant, and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table, and cannot without great sin against Christ, while they remain such, partake of these Holy Mysteries *p*, or be admitted thereunto *q*.

p 1 Cor. 11. 27, 28, 29
2 Cor. 14. 6, 15, 16
q 1 Cor. 5. 6, 7, 13
2 Thes. 3. 6, 14, 15
Matth. 7. 6

CHAP.

CAP. XXX.

Of the Church of Censure.

THE Lord Jesus, as King and Head of his Church hath therein appointed a government in the hand of Church Officers, distinct from the Civill Magistrate *a*.

II. To these Officers, the Keyes of the Kingdome of Heaven are committed: by vertue whereof, they have power respectively to retain and remit sins: to shut that Kingdome against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners, by the Ministery of the Gospel, and by absolution from Censures, as occasion shall require *b*.

III. Church Censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the like offences, for purging out of that Leaven which might infect the whole lump for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God which might justly fall upon the Church, if they should suffer his Covenant, and the Seales thereof to be prophaned by notorious and obstinate offenders *c*.

a Isa 9.6, 7 1 Tim. 5. 17 1 Thes. 5. 12 Acts 20. 17, 18 Heb. 13. 7, 17, 24. 1 Cor. 12 28. Mat 28.18, 17, 20.

b Mat. 16. 19 Mat. 28.18 John 20.20, 21, 22, 23 2 Cor, 2.6, 7, 8.

c 1 Cor. 5 chapter. 1 Tim. 5.20 Matth. 7. 6 1 Tim. 1.20 1 Cor. 11. 27 to the end with Jude vers. 23.

IV For

IV. For the better attaining of these ends, the Officers of the Church are to proceed by admonition, suspension from the Sacrament of the Lords Supper for a season; &, by Excommunication from the Church, according to the nature of the crime, and demerit of the person *d*

d 1 Thes 5 12 2 Thess. 3.6 14 15. 1 Cor. 5. 4,5,32 Mat. 18 17 Tit. 3.10.

CHAP. XIX.

Of Synods and Councells.

FOR the better Government, and further edification of the Church, there ought to be such assemblies, as are commonly called Synods or Councels *a*.

a Acts 15. 2, 4,6.

II. As Magistrates may lawfully call a Synod of Ministers, and other fit persons, to consult and advise with, about matters of Religion *b*: So, if Magistrates be open enemies to the Church, the Ministers of Christ, of themselves, by vertue of their office; or, they with other fit persons, upon delegation from their Churches, may meet together in such Assemblies *c*.

b Isa. 40. 23 1 Tim. 2 1,2 2 Chron 19. 9, 10.11. 2 Chron 26, 30, capters. Mat. 2,4,5 Prov. 11. 14.

c Acts 15. 2, 4, 21,23,25.

III. It belongeth to Synods and Councels, ministerially to determine Controversies of Faith, and cases of conscience, to set down Rules & Directions for better ordering of the publick worship of God, and Governement of his Churchs

Churrh to receive complaints, in cases of Mal-administration, and authoritatively to determine the same Which Decrees and determinations if consonant to the word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word *d*.

d Acts 15. 15 19, 2-, 27, 28 29 30, 31 Acts 16 4 Matth. 18. 17 18, 20

IV. All Synods or Counsels since the Apostles times, whether generall or particular, may erre, and many have erred. Therefore they are not to be made the Rule of Faith, or practice; but to be used as an help in both *e*.

e Eph. 2. 20 Acts 17. 11 1 Cor. 2. 5 2 Cor. 1. 24

V. Synods and Councels are to handle or conclude nothing but that which is Ecclesiasticall & are not to intermeddle with Civile affairs which concern the Common wealth, unlesse by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the Civile Magistrate *f*.

f Luke 11. 13 14 John 18. 16

CHAP. XXXII.

Of the state of men after death, and of the resurrection of the dead.

THe Bodies of men after death return to dust, and see corruption *a*, but their soul, (which neither die nor sleep) having an immortall subsistence immediately return to God who gave them *b*, the souls of the righteous being then made perfect in holinesse, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies *c*. And the souls of the wicked are cast into Hell, where they remain in torments and utter darknes, reserved to the judgement of the great day *d*. Beside these two places for souls separated from their bodies the Scripture acknowledgeth none.

a Gen. 3.19. Acts 13.36.

b Luke 23.43. Eccles 12.7.

c Heb. 12.23. 2 Cor. 5.1, 5, 8. Phil. 1.23. with Act. 3.21. and Eph 4.10.

d Luke 26.23, 24. Acts 1.25. Jude verse 6. 1 Pet 3.19.

II. At the last day, such as are found alive, shall not die, but be changed *e*, and all the dead shall be raised up, with the self-same bodies, & none other, although with different qualities, which shall be united again to their souls for ever *f*.

e 1 The 5.4.17. 1 Cor. 5.51, 52

f Job 19.26, 27 1 Cor. 15 42, 43, 44.

III. The bodies of the unjust, shall by the power of Christ, be raised to dishonour: the bodies of the just by his Spirit,

rit unto honor; and, be made comformable to his own glorious Body g.

g Acts 24 15. John 7 8.29. 2 Cor. 5.42. Phil.2.21.

CHAP. XXXIII.

Of the last Judgement.

GOD hath appointed a day wherein he will judge the World in righteousnesse, by Iesus Christ *a*, to whom all power & judgement is given of the Father *b*. In which day, not only the Apostate Angels, shall be judged *c*, but likewise all persons that have lived upō earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the *body*, whether good or evil *d*.

b John 5.22. 23.
c 1 Cor.6.3. Jude ver.6. 2 Pet,2.4.
d 2 Cor. 5.10. Eccl. 12.14. Rom.2.16. Rom.14.10. 12. Matth. 12.36. 37.

II. The end of Gods appointing this day, is for the manifestation of his glory of his mercy, in the eternal salvation of the Elect, and of his justice, in the damnation of the Reprobate, who are wicked and disobedient: For then shall the Righteous go into everlasting Life, and receive that fulnesse of joy and refreshing, which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the Gospel of Iesus Christ, shall be cast into eternal torments, and be punished with everlasting

destruction from the presence of the Lord, and from the glory of his power *e*.

III. As Christ would have us to be certainly perswaded That there shall be a day of Iudgement, both to deterre all men from sin, and for the greater consolation of the godly in their adversity *f*; so will he have that day unknown to men that they may shake off all carnall security, and be alwaies watchfull, because they know not at what hour the Lord will come, and may be ever prepared to say, Come Lord Iesus, come quickly *g*. *Amen*.

e Mat. 25. 31 to the end. Rom 9. 21,23 Matth. 15. 21 Acts 3. 19 2 Thes. 1. 7, 8 9, 10

f 1 Pet. 3. 11 14 2 Cor. 5. 10, 11 1 Thes. 1. 5, 6, 7 Luke 21. 27, 28 Rom. 8. 23, 24, 25

g Mat. 24. 36 42, 43, 44 Mark 13. 25 39, 37. Luke 11. 35, 36 Rev. 22. 20

FINIS.

THE LARGER CATECHISM

First agreed upon

By the ASSEMBLY of DIVINES at *Westminster.*

And now approved by the Generall Assembly of the Kirk of *SCOTLAND*, to be a part of Uniformity in Religion, between the Kirks of CHRIST in the three Kingdomes.

First Printed at *Edenburgh*, and now reprinted at *London* for the Company of *Stationers*. 1651.

An ACT OF THE *Generall Assembly* Approving of the Larger CATECHISME.

THe Generall Assembly having exactly examined and seriously considered the Larger Catechisme, agreed upon by the Assembly of Divines sitting at Westminster, *with assistance of Commissioners from this Kirk, Copies thereof being printed, and sent to Presbyters for the more exact Triall thereof, and publick intimation being frequently made in this Assembly that every one that had any Doubts or Objections upon it might put them in; Do find upon due Examination thereof, That the said Catechisme is agreeable to the Word of God, and in nothing con-*

trary to the received Doctrine Worship, Discipline and Government of this Kirk, a necessary part of the intended Uniformity in Religion, and a rich treasure for increasing of knowledge among the people of God: And therefore the Assembly, as they blesse the Lord that so excellent a Catechism is prepared, so they approve the same as a part of uniformity; agreeing for their part, that it be a common Catechism for the three Kingdomes, and a Directory for catechising such as have made some proficiency in the knowledge of the grounds of Religion.

THE

THE LARGER CATECHISME,

First agreed upon

By the Assembly of Divines at *Westminster*.

And now approved by the Generall Assembly of the Kirk of *Scotland*, to be a part of uniformity in Religion between the Kirks of Christ in the three Kingdomes.

Question.

WHat is the chief and highest end of Man?

A. Mans chief and highest end is to glorifie God *a*, and fully to enjoy him for ever *b*.

Q. *How doth it appear that there is a God?*

a Rom. 11. 36. 1 Cor. 10. 31.
b Psal. 73. 24. to the end. John 17. 21. 22, 23.

A. The

A. The very light of Nature in Man, and the works of God, declare plainly that there is a God *c*, but his Word and Spirit onely do sufficiently and effectually reveal him unto men for their salvation *d*.

c Rom. 1.9, 10 Psal. 19. 1,2,3 Acts 17 8
d 1 Cor. 1.9,10 2 Tim. 3. 15 16, 17 Isa. 59. 21

Q. *What is the Word of God?*

A. The holy Scriptures of the old and new Testament are the Word of God *e*, the onely rule of faith and obedience *f*.

e 2 Tim. 3. 16 21. 2 Pet. 1.19 20, 21, 22
f Eph. 2 20 Rev. 22. 18,19

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifest themselves to be the Word of God, by their majesty *g*, and purity *h*, by the consent of all the parts *i*, and the scope of the whole, which is to give all glory to God *k*; by their lights, and power to convince and convert sinners, to comfort and build up believers unto salvation *l*: But the Spirit of God bearing witnesse by and with the Scriptures in the heart of Man, as alone able fully to perswade it, that they are the very word of God *m*.

g Hos. 8. 12
2 Cor. 2.6,7,13 Psal. 119. 18 129
h Psal. 119 Psal. 119 140
i Acts 10. 43 Acts 26.22, 27
k Rom. 3. 19
l Acts 18. 28 Heb. 4. 12 James 1. 18 Psal. 19.1.8,9 Rom. 15. 4
Acts 10. 32
m Joh 6.13,14 1 Joh. 2.20,27 Joh. 20. 31

Q. *What do the Scriptures principally teach*

A. The Scriptures principally teach what man is to believe concerning God and what duty God required of man *n*.

2 Tim. 1. 13

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God

God is *o*, the persons in the God head, *p* his decrees *q*, and the execution of his Decrees *r*.

Q. *What is God?*

A. God is a spirit *s*, in and of Himself infinite in Being *t*, Glory *u*, Blessednesse *w*, and perfection *x*, Alsufficient *y*, Eternall *z*, unchangable *a*, Incomprehensible *b*, every where present *c*, Almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most merciffull and gracious, long-suffering, and abundant in goodnesse and truth *i*

Q. *Are there more Gods then one:*

A. There is but one onely, the living and the true God *k*.

Q. *How many persons are there in the God-head?*

A. There be three persons in the God head, the Father, the Son, and the holy Ghost, and these three are one, true, eternal God the same in substance, equal in power and glory, although distinguished by their personall properties *l*.

Q. *What are the personall properties of the three persons in the Godhead?*

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son, from all eternity *o*.

Q. *How doth it appear that the Son and the*

o Heb. 11. 5
p 1 John 5. 7
q Acts 15. 14, 15. 18
r Mat. 4. 27, 28
s 1 John 4. 14
t Exod 3. 14 Job 1. 7. 8, 9
u Acts 7 21
w 1 Tim. 6. 15
x Mat. 15 48
y Gen. 17. 1
z Psal. 70. 2
a Malac 3. 6. Same 1, 17
b 1 Kings 8. 27
c Psal. 130. 1 to 13
d Revel. 4. 8
e Heb. 4. 18 Psal 14. 75
f Rom. 16 17
g Isa 63. Revel 1. 4, 5
h Deut. 31 4
i Exod. 34. 6
k Deut. 6. 4 Cor. 8. 4, 6 Ierem. 6. 10

l 1 John 5. 7 Mat. 3. 16 17 Math. 28. 12 2 Cor. 13. 14 John 10. 30

m Heb. 1. 5, 6, 18
n John 1. 14,

o John 15. 16 Gal. 4. 6.

the holy Ghost are God equall with the Father?

A. The Scriptures manifest that the Son and the holy Ghost are God equall with the Father, ascribing unto them such names *p*, attributes *q*, works *r*, and worship, as are proper to God only *s*.

Q. *What are the decrees of God?*

A. Gods decrees are the wise, free and holy acts of the counsell of his Will *t*. whereby from all eternity he hath for his own glory unchangeably fore-ordained whatsoever comes to pass in time *u*; especially concerning Angels and Men.

Q. *What hath God especially decreed concerning Angels and Men?*

A. God by an eternall and immutable decree, out of his mere love, for the praise of his glorious grace to be manifested in due time, hath elected some Angels to glory *w*; and in Christ hath chosen some men to eternall life, and the means thereof *x*: and also) according to his soveraigne power, and the unsearchable counsell of his own will *y*, whereby he extendeth or withholdeth favour as he pleaseth) hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice *y*.

Q. *How doth God execute his decrees?*

A. God executeth his decrees in the works.

p Isa. 6. 3, 5, 8 orith John 21. 4 and Acts 28. 25
1 John 5. 20
Acts 4. 3. 4
q John 1. 1
Isa. 9. 6
John 1. 24, 25
1 Cor. 2 10, 11
r Cor. 1. 16
Gen. 1. 2
s Matth. 28. 19
t Chron. 13, 14
t Eph. 1. 11
Rom. 11. 33
Rom. 9. 14, 15, 18
u Eph. 4. 11
Rom. 9. 22, 23
Psal. 33. 11
w 1 Tim. 5 21
x Eph. 1. 4 5, 6
2 Thes. 2. 23 24
y Rom. 9. 17 18. 22
Mat. 11. 25, 26
2 Tim. 2. 20
Jude verse 4
2 Pet. 2. 8

works of Creation and Providence, according to his infallible fore-knowledg, and the free and immutable counsell of his own will *z*.

z Eph. 1. 11

Q. *What is the work of Creation?*

A. The work of Creation is that wherein God did in the beginning by the word of his power, make of nothing, the world and all things therein, for himself, within the space of six daies, and all very good *a*.

a Gen. 1 chap. Heb. 11. 3. Prov. 16. 4

Q. *How did God create the Angels?*

A. God created all the Angels *b*, spirits *c*, immortall *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his Commandements, and to praise his name *h*, yet subject to change *i*.

b Col. 1. 16 *c* Psal. 104. 4 *d* Mat. 21. 30 *e* Mat. 23. 31 *f* 1 Sam. 14, 17 Matth 24. 36 *g* 2 Thes. 1. 7 *h* Psa. 103. 20 21 *i* 2 Pet. 2. 4

Q. *How did God create man?*

A. After God had made all other creatures, he created man male and female *k*, formed the body of the man of the duft of the ground *l*; and the woman of a rib of the Man *m*; indued them with living reasonable and immortall souls *n*, made them after his own Image *o*, in knowledge *p*, righteousnesse and holinesse *q*, having the law of God written in their hearts *r*, and power to fulfill it *s*, with dominion over the creatures, yet subject to fall *u*.

k Gen. 27 *l* Gen. 2. 7 *m* Gen. 2. 21 *n* Gen. 2. 7 with Job 35 11 and Eccles. 12. 7. and Mat. 10. 28. and Luke 23. 43 *o* Gen. 1. 17 *p* Col. 3 10 *q* Eph. 4. 24 *r* Rom. 1. 4. 1 *s* Eccl. 7. 29 *t* Gen. 1. 28 *u* Gen. 3. 6 Eccl. 7, 19

Q. *What are Gods works of providence?*

A. Gods

A. Gods works of providence are, his most holy *w*, wise *u*, and powerfull preserving *y*, and governing all his Creatures *z*, ordering them and all their actions *a*, to his own glory *b*.

w Psal. 145. 17
u Psal. 104. 24 Isa. 18. 9
y Heb. 1. 3
z Psal. 103. 19
a Mat. 10. 29, 30, 31 Genesis 45. 7
b Rom. 11. 36 Isa. 63. 14

Q. *What is Gods providence towards the Angels?*

A. God by his providence permitted some of the Angels wilfully and irrecoverably to fall into sin and damnation *c*, limiting and ordering that, and all their sins to his own glory *d*; and established the rest in holinesse and happinesse *e*, imploying them all *f*, at his pleasure, in the administration of his power, mercy and justice *g*.

c Jude verse 6 2 Pet. 2. 4 Heb. 2. 16 John 8. 44
d Job 1. 12 Matth. 8. 31
e 1 Tim. 5. 21 Mark 8. 38 Heb. 12. 22
f Psal. 104. 4
g 2 King. 19. 35

Q. *What was the providence of God toward man in the estate in which he was created?*

A. The Providence of God toward man in the state in which he was created, was, the placing him in Paradise, appointing him to dresse it, giving him liberty to eat of the fruit of the earth *h*, putting the creatures under his dominion *i*, and ordaining marriage for his help *k*: affording him communion with himself *l*, instituting the Sabbath *m*, entring into a Covenant of life with him, upon condition of personal, perfect, and perpetuall obedience *n*, of which the tree of Life was a pledge *o*, and forbidding

h Gen. 2. 8, 15, 16
i Gen. 1. 28
k Gen. 2. 18
l Gen. 1. 26, 27, 28, 29 Gen. 3. 8
m Gen. 2. 3
n Gal. 3. 12 Rom. 10. 5
o Gen. 2. 9

ding to eat of the tree of the knowledge of good and evil, upon pain of death *p*. *p* Gen. 1. 17

Q. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedome of their own will through the temptation of Satan, transgressed the Commandment of God in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created *q*. *q* Gen. 3. 6, 37, 8, 13 Eccl. 7. 29 2 Cor. 11. 3

Q. Did all mankind fall in this first transgression?

A. The Covenant being made with *Adam* as a publick person, not for himself onely, but for his posterity, all mankind descending from him by ordinary generation *r*, sinned in him, and fell with him in that first transgression *s*. *r* Acts 7. 26 *s* Gen. 2. 16, 17 with Rom. 5. 12 to 20 and 2 Cor. 25. 21, 22

Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery *t*. *t* Rom. 5. 12 Rom. 3. 23

Q. What is sin?

A. Sin is want of any conformity unto, or transgression of any law of God given as a Rule to the reasonable creature *u*. *u* 1 John 3. 4 Gal. 3. 10, 12

Q. Wherein consisteth the sinfulnesse of this estate whereunto man fell?

A. The sinfulnesse of that estate whereinto man fell, consisteth in the guilt of *Adams* first sin *w*, the want of that righ- *w* Rom. 5. 12, 19

teous-

teousnesse wherein he was created, and the corruption of his nature whereby he is utterly indisposed, disabled, and made opposit unto all that is spiritually good, and wholly inclined to all evil, and that continually *x*, which is commonly called Originall sin, and from which do proceed all actuall transgressions *y*.

Rom. 3. 10 to 20
Eph. 2. 1, 2, 3
Rom. 5. 6
Rom. 8. 7, 8
Gen. 6. 5
y Jam. 1. 14. 15
Matth. 15. 19

Q. How is originall sin conveyed from our first Parents unto their posterity?

A. Originall sin is conveyed from our first Parents unto their posterity by naturall generation, so as all that proceed from them in that way, are conceived and born in sin *z*.

z Psal. 51. 5
Job 14. 4
Job 15. 24
John 3. 6

Q. What misery did the fall bring upon mankinde?

A. The fall brought upon mankinde the losse of communion with God *a*, his displeasure and curse, so as we are by nature children of wrath *b*, bondslaves to Satan *c*, and justly lyable to all punishments in this world, and that which is to come *d*.

a Gen 3. 8. 10 24
b Eph. 2. 2. 3
c 2 Tim. 2 26
d Gen. 2. 17
Lam. 3. 29
Rom. 6. 23
Mat. 25. 41, 46
Jude verse 7

Q. What are the punishments of sin in this world?

A. The punishments of sin in this world, are, either inward, as blindness of mind *e*, a reprobate sense *f*, strong delusions *g*, hardnesse of heart *h*, horror of conscience *i*, & vile affections *k*: or outward, as the curse of God upon the creatures for our

e Eph. 4. 18
f Rom. 1 28
g 2 Thes. 2. 11
h Rom. 2. 5
i Isa. 33. 14
Gen. 4. 13
Matth. 27. 4
k Rom. 1. 26

our sakes *l*, and all other evils that befal us in our bodies, names, estates, relations, and imployments *m*, together with death it self *n*.

l Gen.3.17.
m Deut.28.15. to the end
n Rom.6.22, 23.

Q. *What are the punishments of sin in the world to come?*

A. The punishments of sinne in the world to come, are everlasting separation from the conformable presence of God, and most grievous torments in soul and body without intermission, in hell fire for ever *o*.

o 2 Thess. 1.9. Matth 9.44, 46.48. Luke 16.24.

Q. *Doth God leave all mankind to perish in the state of sin and misery?*

A. God doth not leave all mankind to perish in the estate of sin and misery *p*, into which they fell by the breach of the first Covenant, commonly called the Covenant of works *q*, but of this meer love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace *r*;

p 1 Thes. 5.9.
q Gal.3.10.12
r Tit.3.4,5,6,7. Gal.3.21. Rom.3.20,21,22.

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second *Adam*, and in him, with all the elect as his seed *s*.

s Gal.3.16. Rom.5.5. to the end. Isa.53.10.11.

Q. *How is the grace of God manifested in the second Covenant?*

A The grace of God is manifested in the second Covenant, in that he freely

provideth

t Gen.3.15. Isa.42.6 John 6.27. u 1 Joh.5,11,12 w John 1.12. x Prov.1.23. y 2 Cor 4.13. z Gal.5.22,23 a Ezek.36.27. b Jam.1.28,22 c 2 Cor.5.14,15.

provideth and offereth to sinners a mediator, and life and salvation by him *u*, and, requiring faith as the condition to interest them in him *w*, promiseth and giveth his holy Spirit *x*, to all his elect, to work in them that faith *y*, with all other saving graces *z*, and to enable them unto all holy obedience *a*, as the evidence of the truth of their faith *b*, and thankfulnesse to God *c*, and as the way which he hath appointed them to salvation *d*.

d Eph.2.10.

Q. *Was the Covenant of Grace alwayes administred after one & the same manner*

A. The Covenant of Grace was not alwaies administred after the same manner, but the administrations of it under the Old Testament were different from those under the New *e*.

e 2 Cor.3.6,7,8,9.

Q. *How was the Covenant of grace administred under the Old Testament?*

A The Covenant of grace was administred under the Old Testament, by Promises *f*, Prophesies *g*, Sacrifices *h*, Circumcision *i*, the Passeover *k*, and other types and ordinances, which did all fore signifie Christ then to come, and were for that time sufficient to build up the elect in faith in the promised *Messiah l*, by whom they had then full remission of sin, and eternall salvation *m*.

f Rom.15.8. g Act.5.20,24 h Heb.10.1. i Rom.4.11. k 1 Cor.5.7. l Heb. 8.9,10. chapters. Heb.11.13. m Gal.3.7,8,14.

Q. *How is the covenant of grace administi-*

ministred under the New Testament?

A. Under the new Testament, when Christ the substance was exhibited, the same Covenant of grace was and still is to be administred in the preaching of the Word *n*, and the administration of the Sacraments of Baptisme *o*, and the Lords Supper *p*; in which grace and salvation is held forth into more fulnesse, evidence, and efficacy, to all Nations *q*.

n Mat. 16.25.
o Mat. 28.19, 20.
p 1 Cor. 11.23, 24, 25.
q 2 Col. 3.6. to the end Heb. 8.6, 10, 11. Matth. 28.19.

Q. *Who is the Mediatour of the Covenant of grace?*

A. The only Mediatour of the Covenant of grace is the Lord Iesus Christ *r*, who being the eternall Son of God, of one substance and equall with the Father *s*, in the fulnesse of time became Man *t*, and so was, and continues to be God, and Man, in two intire distinct natures, and one Person for ever *u*.

r 1 Tim. 2.5.
s John 1.1, 14. John 10.30. Phil. 2.6.
t Gal. 4.4.
u Luke 1.33. Rom. 9.5. Col. 2.9. Heb. 7.14.

Q. *How did Christ, being God, become Man?*

A. Christ the Son of God became Man, by taking to himself a true Body, and a reasonable Soul *w*, being conceived by the power of the holy Ghost, in the womb of the Virgin *Mary*, of her substance, and born of her *x*, yet without sin *y*.

w John 1.14. Mat. 26.38.
x Luke 1.17, 31, 35, 42. Gal. 4.4.
y Heb. 4.15. Heb. 7.19.

Q. *Why was it requisite that the Mediatour should be God?*

A. It was requisite that the Mediator should

should be God, that he might sustain and keep the humane Nature from sinking under the infinite wrath of God, and the power of death, give worth and efficacy to his sufferings, obedience and intercession *a*, and to satisfie Gods justice *b*, procure his favour *c*; purchase a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*, and bring them to everlasting salvation *g*.

Q. *Why is it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature *h*, perform obedience to the law is, suffer and make intercession for us in our nature *k*, have fellow feeling of our infirmities *l*; that we might receive the adoption of sons *m*, and have comfort and accesse with boldnesse unto the throne of grace *n*.

Q. *Why was it requisite that the Mediator should be God and Man in one person?*

A. It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and Man, and this in one person, that the proper works of each nature might be accepted of God for us *o*, and relied on by us, as the works of the whole person *p*.

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Iesus because

a Acts 1.24, 25. Rom. 1.4. with Rom. 4.25. Heb 9.14.
c Acts 26.28. Heb 9.14. Heb. 7. 25, 26, 27, 28.
b Rom. 3, 34, 15, 16.
e Ephes. 1.6. Matth. 3.17.
d. Tit. 2.13, 14.
e Gal. 4.6.
f Luke 1. 68, 69, 71, 74.
g Heb. 5. 8, 9. Heb. 9 11. to 16.
h Heb. 2.16.
i Gal. 4.4.
k Heb. 1.14. Heb. 7.24.
l Heb. 4.15.
m Gal. 4.5.
n Heb. 4.16.
o Mat. 1.21, 23 Matth 3.17. Heb. 9.14.
p Pet. 2.6.

because he saveth his people from their sins *q*.

q Mat. 1. 2

Q. Why was our Mediatour called Christ?

A. Our Mediatour was called Christ, because he was anointed with the holy Ghost above Measure *r*, and so set apart and fully furnished with all authority and ability *s*, to execute the Offices of a Prophet *t*, Priest *u*, and King of his Church *w*, in the estate both of his Humiliation and Exaltation.

r John 3. 34 Psal. 45. 7
s John 6. 27 Mat. 28. 8, 19 28
t Acts 3. 21, 22 Luke 4. 18. 21
u Heb. 5. 5, 6, 7 Heb. 4. 14. 15
w Psal. 2. 6 Matth. 21. 5 Isa. 9. 6, 7 Phil. 2. 8, 9 10, 11

Q. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet in his revealing to the Church *x*, in all ages, by his Spirit and Word *y*, in divers waies of administration *z*, the whole will of God *a*, in all things concerning their edification & salvation *b*.

x John 1. 18
y 1 Pet. 10. 21 22
z Heb. 1. 1, 2
a John 5. 15
b Acts 28. 32 Eph. 4. 11, 12 13 John 30. 31

Q. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest, in his own offering himself a Sacrifice without spot to God *c*, to be a Reconciliation for the sins of his people *d* and in making continuall intercession for them *e*.

c Heb. 9. 14, 28
d Heb. 2. 17
e Heb. 7. 25

Q. How doth Christ execute the office of a King?

A. Christ executeth the office of a King in calling out of the world a people to himself *f*, and giving them offi-

f Acts 13. 14 15. 16 Isa. 55. 4, 5. Gen 29. 19 Psal. 110. 5

cers

cers *g*, Laws *h*, and Censures, by which he visibly governs them *i*, in bestowing saving grace upon his elect *k*, rewarding their obedience *l*, and correcting them for their sins *m*, preserving and supporting them under all their temptations and sufferings *n*, restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their good *q*, and also in taking vengeance on the rest, who know not God, and obey not the Gospel *r*.

g Eph. 4. 11, 12 1 Cor. 1. 28. *h* Isa. 33. 22. *i* Mat. 18. 27, 18. 1 Cor. 5. 4, 5. *k* Acts 5. 31. *l* Rev. 22. 11. Rev. 2. 10 *m* Rev. 2. 19. *n* Isa. 63. 9. *o* 1 Cor. 15. 25. Psal. 1. 10. throughout. *p* Rom. 14. 10. 11. *q* Rom. 8. 28. *r* 1 Thess. 1. 8, 9. Psal. 2, 8, 9.

Q. *What was the estate of Christs humiliation?*

A. The estate of Christs humiliation was, that low condition, wherein he, for our sakes, emptying himself of his glory took upon him the form of a servant in his conception and birth, life, death, and after his death untill his resurrection *s*.

Q. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosome of the Father, he was pleased in the fulnesse of time to become the Son of man, made of a woman of low estate, and to be born of her, with divers circumstances of more than ordinary abasement *t*.

s Phil. 2. 6, 7, 8 Luke 1. 33 2 Cor. 8. 6. Acts 2. 2, 4.

Q. *How did Christ humble himself in his life?*

t 1 John 1. 4. 18. Galat. 4. 4. Luke. 2. 7.

A. Christ

A. Christ humbled himself in his life, by subjecting himself to the Law *u*, which he perfectly fulfilled *w*, by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmity in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Galat. 4. 4.
w Mat 5. 17.
Rom 5. 19.
x Psal. 22. 6.
Heb 12. 2, 3.
y Mat 4. 1, 10.
12.
Luke 4. 13.
z Heb. 2. 7, 18
Heb. 4. 15.
Isa. 53. 13, 14.

Q. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by *Judas a*, forsaken by his Disciples *b*, scorned & rejected by the world *c*, condemned by *Pilate* and tormented by his persecutors *d*, having also conflicted with the terrors of death, and the powers of darknesse, felt and born the weight of Gods wrath *e*: he laid down his life an offering for sin *f*, induring the painfull, shamefull, & cursed death of the cross *g*.

a Matth. 27. 4.
b Matth. 26. 56
c Isa. 53. 2, 3.
d Mat. 27. 16, 2, 5.
John 19. 34.
e Luke 22. 44.
Matth. 27. 46.
f Isa. 53. 10.
g Phil. 2. 8.
Heb. 12.
Galat. 3. 13.

Q. *Wherein consisted Christs humiliation after his death?*

Christs humiliation after his death, consisteth in his being buried *h*, & continuing in the state of the dead & under the power of death till the third day *i*: which hath been otherwise expressed in these words, *He descended into Hell.*

h 1 Cor. 15. 3, 4
i Psal. 16. 10 with Acts 2. 24, 25, 26, 27, 31 Rom. 6. 9.
Matth. 12. 40.

Q. *What was the estate of Christs Exaltation?*

A. The estate of Christs exaltation compre-

k 1 Cor. 15. 4 comprehendeth his resurrection *k*, Ascension *l*, sitting at the right hand of the Father *m*, and his coming again to judge the world *n*.

l Mat. 16. 19
m Ephes. 1. 20
n Acts 3. 11
Acts 17. 31

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his resurrection, in that not having seen corruption in death, of which it was impossible for him to be held *o*. And having the very same body in which he suffered, with the essentiall properties thereof *p*, but without mortality and other common infirmities belonging to this life, really united to his soul *q*, he rose again from the dead the third day, by his own power *r*, whereby he declared himself to be the Son of God *s*, to have satisfied divine justice *t*, to have vanquished death, & him that had the power of it *u*, and to be Lord of quick and dead *w*. All which he did as a publick person *x*, the head of his Church, for their justification *z*, quickning in grace *a*, support against enemies *b*, and to assure them of their resurrection from the dead at the last day *c*.

o Acts 2. 24, 27
p Luke 24. 39
q Rom. 10. 9
Rev. 5. 18
r John 10. 18
s Rom. 1. 4
t Rom. 8. 34
u Heb 2. 14
w Rom. 14. 9
x 1 Cor. 15 21, 22
y Eph. 1. 20 22, 23
Col 1. 18
z Rom. 4. 25
a Eph. 2. 1, 2, 5, 6. Col. 3. 1, 2
b 1 Cor. 15 25, 26, 27
c 1 Cor. 15, 20

Q. *How was Christ exalted in his Ascension?*

A. Christ was exalted in his Ascension, in that having after his resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things

things pertaining to the Kingdome of God *d*, and giving them commission to preach the Gospel to all nations *e*, forty dayes after his resurrection, he in our nature and as our head *f*, triumphing over enemies *g*, visibly went up into the highest heavens, there to receive gifts for men *h*, to raise up our affections thither *i*, and to prepare a place for us *k*, where himself is, & shall continue till his second coming at the end of the world *l*.

d Acts 1.2 3.
e Matth. 28. 19, 20.
f Heb 6 20.
g Ephe. 4.8
h Acts 19 10, 11.
Ephes. 4.10.
Psal. 68.18.
i Col. 3 1 2.
k John 14.3.
l Acts 3.21.

Q. *How is Christ exalted in sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God in that as God-man he is advanced to highest favour with God the Father *m*, with all fulness of joy *n*, glory *o*, & power over all things in heaven aud earth *p*, and doth gather and defend his Church, & subdue, their enemies, furnisheth his ministers and people with gifts and graces *q*, and maketh intercession for them *r*:

m Phil 2 9.
n Acts 2.18. with Psal. 16. 11.
o John 17 5.
p Eph 1 22. 1 Pet. 3. 21
q Ephes. 4.10, 11, 12. Psalm. 110. throughout.
r Rom. 8.34.

Q. *How doth Christ make intercession?*

A Christ maketh intercession by his appearing in our nature continually before the Father in heaven *s*, in the merits of his obedience & sacrifice on earth *t*, declaring his will to have it applyed to all believers *u*, answering all accusations against them, procuring for them quiet of conscience notwithstan-

s Heb. 9. 12, 24.
t Heb 23.
u John 3.16. John 17. 9, 20, 24.

x Rom. 5. 1. 2 ding daily failings *x*, accesse with boldnesse to the throne of gracey, & acceptance of their persons and services *a*.

y John 21. 2
z Heb. 4. 16
a 1 Pet. 2. 5

Q. *How is Christ to be exalted in his coming again to judge the world?*

A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged & condéned by wicked men *b*, shall cõe again at the last day in great power *c*, & in the full manifestation of his own glory, and of his Fathers, with all his holy Angels *d*, with a shout, with the voice of the Arch-Angel, & with the Trumpet of God *e*, to judge the world in righteousnesse *f*.

Acts 34. 15
Matth. 24. 3
d Luke 7. 26
Mat. 25. 31
e Thes. 14. 16.
f Acts 17. 31

Q. *What benefits hath Christ procured by his mediation?*

A. Christ by his mediation hath procured redemption *g*, with all other benefits of the covenant of grace *h*.

g Heb. 9. 12.
h 1. Cor. 1. 20.

Q. *How do we come to be made partakers of the benefits which Christ hath procured?*

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us *i*, which is the work especially of God the holy Ghost *k*.

i John 1. 11, 12
k Tit. 3. 5. 6

Q. *Who are made partakers of Redemption by Christ?*

A. Redemption is certainly applyed & effectually cõmunicated to all those for

for whom Christ hath purchased it, who are in time by the Holy Ghost enabled to believe in Christ, according to the Gospel *m*.

Q. *Can they who never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of Nature?*

A. They who having never heard the Gospel *n*, know not Iesus Christ *o*, and believe not in him, cãnot be saved *p*, be they never so dil gẽt to frãe their lives according to the light of nature *q*, or the Law of that Religion which they professe *r*; neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his *body* in the Church *t*.

Q. *Are all they saved who hear the Gospel, and live in the Church?*

A. All that hear the Gospel, and live in the visible Church are not saved, but they onely who are true members of the Church invisible *u*.

Q. *What is the visible Church?*

A. The visible Church is a society made up of all such as in all Ages and places of the world do professe the true Religion *w*, and of their children *x*.

Q. *What are the speciall priviledges of the visible Church?*

A. The visible Church hath the priviledge of being under Gods speciall care

l Eph 1.13 4. John. 6.37.38 Joh.10.15 16.

m Eph. 2.8 2 Cor.4. 13.

n Rom.10.14.
o 2 Thes 1 8,9. Eph. 1. 12, John 1.10,11, 12.
p John 8.24. Matth.16.16.
q 1 Cor. 20. 2 :22.23,24.
r John 4.22 Rom 9 31 32 Phil. 3.4,5,6, 7,8,9.
s Acts 4. 12,
t Ephes.5.23.
u John 12.38, 39, 40. Rom. 9.6. Matth 22.14. Matth 7 21. Rom.11.7.
w 1 Cor. 1.2. 1 Cor 12 13. Rom. 15 9, 10, 11, 12. Revel 7.9. psalm 2 8. Psal 22 7 28. 29, 30. 32 Psal. 145.17. Mat. 18.19,20. Isa 59. 21,
x 1 Cor.7.14. Acts 2 39. Rom.11 16. Gen. 7. 7.

y Isa 4. 5, 6
1 Tim. 4 10
z Psalm 115 throughout
Isaiah 31.4, 5
Zech. 12.23, 4, 8, 9.
a Acts 2.39 42

and government y, of being protected & preserved in all ages, notwithstanding the opposition of all enemies z, and of enjoying the communion of Saints, the ordinary means of salvation a, offers of grace by Christ to all the members of it in the ministry of the Gospel, testifying that whosoever believes in him shall be saved b, and excluding none that will come unto him c.

b Psal. 147.19 20
Rom. 9. 4
Eph. 4. 11, 12
Mark 16.15 16
c John 16.37

Q. What is the invisible Church?

A. The invisible Church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the Head d.

d Eph. 1 20 22, 23.
John 10, 16
John 11.52

Q. What special benefits do the members of the Invisible Church enjoy by Christ?

A. The members of the Invisible Church by Christ, enjoy Union and Communion with him in Grace and Glory e.

e John 17.11
Ephes. 2.5, 6
John 17. 14

Q. What is that union which the Elect have with Christ?

A. The union which the Elect have with Christ, is the work of Gods grace f, whereby they are spiritually & mystically, yet really and inseparably joyned to Christ, as their Head and Husband g, Which is done in their effectuall calling h.

f Ephes. 1 22
Ephes. 2 6,7,8
g 1 Cor. 6.17
John 10.28
Eph. 5.23,30
h Per. 5 10
1 Cor. 1.9.

Q. What is effectuall calling?

A. Effectu-

A. Effectuall Calling is the work of Gods almighty power & grace *i*, whereby out of his free & especial love to his elect, & from nothing therein moving him thereunto *k*, he doth in his accepted time, invite & draw them to Iesus Christ by his word and Spirit *l*, savingly enlightning their minds *m*, renewing & powerfully determining their wills *n* so as they, although in themselves dead in sin, are hereby made willing & able freely to answer his call, & to accept and embrace the grace offered & conveyed therein *o*.

i Eph. 1. 18, 19, 20
2 Tim. 1. 8, 9
k Titus 3. 4, 5
Eph 3. 4, 5, 6, 7, 8, 9
Romans 9. 1
l 2 Cor. 5. 26 with 2 Cor. 1. 2
John 6. 14
2 Thes. 2. 13, 14
m Acts 26. 18
1 Cor. 2. 10, 12
n Ezek. 11. 19
John 6. 45
o Eph. 2. 5
Psal. 2. 13
Deut. 30. 6

Q. *Are the Elect only effectually called?*

A. All the elect, & they only, are effectually called *p*, although others may be, & often are, outwardly called by the ministry of the Word *q* and have some common operations of the Spirit *r* who for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbelief, did never truly come to Iesus Christ *s*.

p Acts 13. 48
q Matth 22. 14
r Mark 7. 12
Mat. 13. 20, 21
Heb. 6. 4, 5
s John 12. 38, 39, 40
Acts 28. 25, 26, 27
John 6. 64, 65
Psal. 81. 11, 12

Q. *What is the communion in Grace which the members of the Invisible Church have with Christ?*

A. The communion in grace which the members of the invisible Church have with Christ, in their partaking of the vertue of his mediation, in their

u Rom. 8.30. w 1 Cor. 1.30.

nement on t, Adoption u, Sanctification, & whatever in this life manifests their union with him w.

Q. *What is Justification?*

A. Justification is an Act of Gods free grace unto sinners x, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight; not for any thing wrought in them, or done by them y, but only for the perfect obedience & full satisfaction of Christ, by God imputed to them a, and received by faith alone b.

x Rom. 3 22. 24, 25. Rom. 4. 2. y 2 Cor. 2 5, 19 21 Rom. 3 20, 24. 26, 27 28. z 1 Tit. 3. 1. Ephes 1. 7 a Rom 3 17, 18 19 Rom 1.6 7 8. b Act. 10. 43 Galat 2. 16. Phil. 3 9.

Q. *How is Justification an act of Gods free grace?*

A. Although Christ by his obedience & death, did make a proper, real, & full satisfaction to Gods Iustice, in the behalf of thē that are justified c, yet in as much as God accepteth the satisfaction from a Surety, that he might have demanded of them, and provide his Surety, his own only Son d, imputing his righteousnes to them e, and requiring nothing of them for their justificatioin but faith f, which also is his gift g, their justification is to them of free grace h.

c Rom 5 8 9, 19 d 1 Tim 2 5, 6. Heb. 10 10 Matth 20 28. Dan. 9 26, 27 Isa 53 4, 5, 6, 10, 11, 12 Heb. 7 Rom. 8. 32 1 Pet. 1. 18, 19. e 2 Cor. 5, 21, f Rom, 3, 24 25, g Eph. 2 8, h Ephes 17,

Q. *What is justifying Faith?*

A Iustifying faith is a saving grace i, wrote in the heart of a sinner by the Spirit k, & Word of God l, whereby he being convinced of his sin and misery, and

i Heb, 10, 39. k 1 Cor, 2 Eph, 1, 17 8 19. l Rom, 10, 14 17,

and of the disability in himself and all other creatures to recover him out of his lost condition *m*, not only assenteth to the truth of the promise of the Gospel *n* but receiveth and resteth upon Christ and his righteousness therein held forth for pardon of sin *o*, & for the accepting and accounting of his person righteous in the sight of God for salvation *p*.

m Acts 2. 37 Acts 16. 30 *n* John 6. 8,9 Rom. 5. 6 Ephes. 2. 1 Acts 4. 12 *o* Ephes. 1. 13 *o* John 1. 12 Acts 16. 32 Acts 10. 43 *p* Phil. 3. 9

Q. *How doth faith justifie a sinner in the sight of God?*

A. Faith justifies a sinner in the sight of God, not because of those other graces which do alwaies accompany it, or of good works that are the fruits of it *q*, nor as if the grace of Faith, or any act thereof were imputed to him for his justification *r*, but only as it is an instrument by which he receiveth & applyeth Christ and his righteousnesse *s*.

q Gal. 3. 11 Rom. 3. 28 *r* Rom. 4. 5 with Rom. 10. 10 *s* John 1. 22. Phil. 3. 9. Gal. 2. 16

Q. *What is adoption?*

A. Adoption is an act of the free grace of God *t*, in and for his only Son Jesus Christ *u*, whereby all those that are justified, are received into the nuber of his children *w*, have his name put upon them *x*, the Spirit of his Son given to them *y*, are under his fatherly care & dispensation *z*, admitted to all the liberties and priviledges of the Sons of God, made heirs of all the promises, and fellow heirs with Christ in glory *a*.

t Ephes. 3. 1 *u* Eph. 1. 5 Gal. 4. 4. 6 *w* John 1. 12 *x* 2 Cor. 6. 18 Rever. 3. 12 *y* Gal. 4. 6 *z* Psal. 103. 13 Prov. 14. 26 Matth. 5. 32 *a* Heb. 6. 12 Rom. 8. 17.

Q. What is Sanctification?

A. Sanctification is a work of Gods grace, whereby they who God hath before the foundation of the world chosen to be holy, are in time, through the powerfull operation of his Spirit *b*, applying the death & resurrection of Christ unto them *c*, renewed in their whole man after the image of God *d*, having the seeds of repentance unto life & of all other saving graces put into their hearts *e*, & those graces so stirred up, increased & strengthened *f*, as that they more & more die unto sin & rise unto newnesse of life *g*.

Q. What is repentance?

A. Repentance unto life is a saving grace *h*, wrought in the heart of a sinner by the Spirit *i*, & word of God *k* whereby out of the sight & sense not only of the danger *l*, but also of the filthinesse & odiousnesse of his sins *m*, and upon the apprehension of Gods mercy in Christ, to such as are so penitent *n*, her so grieves for *o*, & hates his sins *p*, as that he turns from them all to God *q*, purposing and endeavouring constantly to walk with him in all the waies of new obedience.

Q. Wherein do justification & sanctification differ? A. Although sanctification be inseparably joyned with justification *r*; yet they differ, in that God in justification imputeth the righteousnes of Christ,

b Ephes. 1 4, 1 Cor. 6. 11. 2 Thessal. 2. 3.
c Rom 6. 4, 5 8.
d Ephes. 4 23, 24.
e Acts 11. 18. 1 John 3. 9.
f Jude v. 10 Heb 6. 11, 12. Eph 3. 16, 17, 18 19. Col 1 20, 21.
g Rom 6. 4 6, 14. Galat. 5 24.
h 2 Tim. 2 25.
i Zech. 12 10.
k Acts 11. 18, 20, 21.
l Ezek. 18 28, 30, 32 Luke 15. 17, 18. Hos. 2 6, 7.
m Ezek 36 31. Isaiah 30 24
n Joel 2 12 13
o Jer 31. 18, 19
p 2 Cor. 7 11.
q Acts 26 28. Ezek 14. 6.
r 1 Kings 8 47, 48.
s Psal. 119 6, 58, 18 Luke 1 6. 2 Kings 23. 25

1 Cor 6. 1. Col 1. 30.

Christ t, in sanctification his spirit infuseth grace, & enableth to the exercise thereof u; in the former sin is pardoned w, in the other it is subdued x: the one doth equally free all believers fro the revenging wrath of God, & that perfectly in this life, that they never fall into condemnation y: the other is neither equall in all z, nor in this life perfect in any a, but growing up to perfection b.

t Rom. 4 8, 9
u Ezek. 36 27
w Rom. 3 24, 25
x Rom. 6 6, 14
y Rom. 8 33, 34
z 1 John 1 12, 13, 14
Heb. 5 12, 13, 14
a 1 John 1 8 10
b 2 Cor. 12
Phil. 3 12, 13, 14

Q. *Whence ariseth that imperfection of Sanctification in believers?*

A. The imperfection of Sanctification in believers, ariseth from the remnants of sin abiding in every part of them, & the perpetual lusting of the flesh against the spirit whereby they are often foiled with temptations, and fall into many sins c, are hindred in all their spirituall services d, & their best works are imperfect, & defiled in the sight of God e.

c Rom. 7 18, 23
Mark 14 66 to the end.
Gal. 2 11, 12
d Heb. 12 1
e Isa 6 3, 6
Exod. 28 38

Q. *May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?*

A. True believers, by reason of the unchangeable love of God f, and his Decree and Covenant to give them perseverance g, their inseparable union with Christ h, his continuall intercession for them: and the spirit and seed of God i abiding in them k, can neither totally

f Jerem. 31 3
g 2 Tim. 2 19
Heb. 13 20, 21
2 Sam. 23 5
h 1 Cor. 1 8, 9
i Heb 7. 25
Luke 22. 32
k 1 John 3. 9
1 John 2. 28

n t finally fall away from the ſtate of grace *l* but are kept by the power of God through faith unto ſalvation *m*.

l Jer.32.40 Joh.10.28 *m* 1 Pet.1.5

Q. Can true believers be infallibly aſſured, that they are in the eſtate of grace, and that they ſhall perſevere therein unto ſalvation?

A. Such as truly believe in Chriſt, & endeavour to walk in all good conſcience before him *n*, may without extraordinary revelation, by faith grounded upon the truth of Gods promiſes, & by the ſpirit enabling them to diſcern in themſelves thoſe graces to which the promiſes of life are made *o*, & bearing witneſs with their ſpirits, that they are the children of God *p*, be infallibly aſſured that they are in the eſtate of grace & ſhall perſevere therein unto ſalvation *q*.

n 1 John 2.3 *m* 1 Cor 2.12 John 1.4. 1 Ver.9,21,24 *o* John 4.13, 16. Heb.6.11,12 *p* Rom 8.16 *q* John 3.18

Q. Are all true believers at all times aſſured of their preſent being in the eſtate of Grace, and that they ſhall be ſaved?

A. Aſſurance of grace & ſalvation not being of the eſſence of faith *r*, true believers may wait long before they obtain it *s* & after the enjoyment thereof may have it weakned and intermitted through manifold diſtempers, ſins, temptations and deſertions *t*: yet are they never left without ſuch a preſence and ſupport of the Spirit of God, as keeps them from falling into utter deſpair *u*.

r Ephes.1.13. *s* Isa 50.10 Psalm 88 throughout. *t* Psalm 77.1 to 2. Can.6.1,3,6 Psal.51.8,12 Psal.31.12 Psal 22.1 *u* 1 John 3.9 Job 13.15 Psal 73.15,23 Isa 45.7,8,9,10

Q. What

Q. *What is the communion in Glory which the members of the invisible Church have with Christ?*

A. The communion in glory which the Members of the invisible Church have with Christ, is, in this life *w*, immediately after death *x*, & at last perfected at the resurrection and day of Judgement *y*.

w 2 Cor 3.18
x Luke 13.43
y 1 Thess 4.17

Q. *What is the communion in glory with Christ, which the members of the invisible Church enjoy in this life?*

A. The members of the invisible Church have communicated unto them in this life, the first fruits of glory with Christ, as they are the members of him their Head, & so in him are interested in that glory which he is fully possessed of *z*; and as an earnest thereof, enjoy the sense of Gods love *a*, peace of conscience, joy in the holy Ghost, & hope of Glory *b*, as on the contrary, the sense of Gods revenging wrath, horrour of conscience, & a fearfull expectation of Judgmét, are to the wicked, the beginning of their torments which they shall endure after death *c*.

z Eph. 2. 5, 6
a Rom 5.5 with. 2 Cor. 1. 22
b Rom 5. 1, 2 Rom. 14. 17
c Gen 4 13 Matth. 27.4 Heb 10.17

Q. *Shall all men die?*

A. Death being threatned as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.

Rom. 2 9. Matth 9.44
d Rom 6.13
e Heb 9 29
f Rom. 5.12.

Q. *Death being the wages of sin, why are*

not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it *g*, so that although they die, yet it is out of Gods love *h*, to free them perfectly from sin and misery *i*, and to make them capable of further communion with Christ in glory, which they then enter upon *k*.

Q. What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holinesse *l*, & received into the highest heavens *m*, where they behold the face of God in light & glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Christ *p*, & rest in their graves as in their beds *q*, till at the last day they be again united to their souls; whereas the souls of the wicked are at death cast into hell where they remain in torments and utter darknesse, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day *s*.

g 1 Cor 15 16, 27. Heb 2 15
h Isa. 17 1 2. 2 Kings 12 20
i Rev 4. 13. Ephes. 5 27.
k Luke 13 43 Phil. 1 13.

l Heb 12 23
m 2 Cor 5 1 6. 8. Phil 1 23 with Acts 3 21 ran Eph. 4 10.
n 1 John 3 2. 2 Cor 12 2
o Rom 8 23. Psal 9.6
p 1 Thes 4 14
q Isa. 57 2 Job. 19. 26. 27.
r Luke 16. 23. 24.

s Acts 1 25. Jude v 5. 7.

Q. What

Q. What are we to believe concerning the Resurrection?

A. We are to believe that at the last day there shall be a general resurrectiō of the death, both of the just and unjust *t*, when they that are then found alive shall in a moment be changed, and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ *u*; the bodies of the just, by the Spirit of Christ, and by the virtue of his resurrection as their head, shall be raised in power spirituall, incorruptible, and made like to his glorious body *w*, and the bodies of the wicked shall be raised up in dishonour by him, as an offended judge *x*.

Q. What shall immediately follow after the resurrection?

A. Imwediately after the resurrection shall follow the generall & finall judgement of Angels & men *y*, the day and hour whereof no man knowe h, that all may watch and pray, and be ever ready for the coming of the Lord *z*.

Q. What shall be done to the wicked at the day of judgement?

A. At the day of judgement the wicked shall be set on Christs left hand *a*, and upon clear evidence, & full conviction of their own consciences *b*, shall have fearfull,

t Acts 14 15.
u 1 Cor. 15 51, 52, 53
1 Thes. 4 15, 16, 17
John 5 28, 29
w 1 Cor. 15 21, 22, 23, 24 42, 44
Phil. 3 31
x John 5 27, 28, 29
Matth. 25. 53
y 1 Pet 2, 4
Jude 5 6, 13, 14, 15
Mat. 25 46
z Mar. 24 36, 42 44
Luke 21 35, 30
a Mat. 25 33
b Rom. 1 15, 16

fearful, but just sentence of condemnation pronounced against them *c*; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy angels, into hell, to be punished with unspeakable torments, both in body and soul, with the Devil and his angels for ever *d*.

c Matth 25. 41, 42, 43

d Luke 16.29 2 Tess. 1.8, 9

Q. *What shall be done to the righteous at the day of judgement?*

A. At the day of judgement the righteous being caught up to Christ in the clouds *e*, shall be set on his right hand, & there being openly acknowledged, & acquitted *f*, shall joyn with him in the judging of reprobate Angels & Men *g*, and shall be received into heaven *h*; where they shall be fully and for ever freed from all sin and misery *i*, filled with unconceivable joyes *k*, made perfectly holy, and happy both in body and soul, in the company of innumerable Saints, and holy angels *l*; but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the holy Spirit, to all eternity *m*. And this is perfect and full communion which the members of the invisible Church shall enjoy with Christ in glory, at the resurrection and day of judgement.

e 1 Tim. 4.17

f Matt. 25 33 Matth. 10.32

g 1 Cor. 6 3

h Mat. 25.34, 46

i Ephes. 5.27 Rev. 14.13

k Psal. 16.11

l Heb. 12.22, 23

m 1 John 3.2 1 Cor. 13.12 1 Thess 4.17, 28.

Having

Having seen what the Scriptures principally teach us to believe concerning God; it follows to consider, what they require as the duty of Man.

Q. *What is the duty that God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed w ll *n*.

n Rom.12.1,2 Micah 6 8. 1 Sam.15.22

Q. *What did God at first reveal unto Man, as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the estate of innocency, & to all mankind in him, beside a speciall command not to eat of the fruit of the tree of the knowledge of good & evil, was the Morall Law *o*.

Gen.1.26,27 Rom.2.14,15. Rom.10.5 Gen.2.17

Q. *What is the Morall Law?*

A. The Moral Law is the declaration of the will of God to mankind, directing & binding every one to personall, perfect and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole Man, soul and body *p*, and in performance of all those duties of holinesse and righteousnesse which he oweth to God & Man *q*; promising life upon the fulfilling, and threat-

p Deut.5.1,2 33,34 Luke 10.26,27 Gal.3.10 1 Thess.5.13 *q* Luke 1.75 Acts 14.16

r Rom. 10.9. Gal. 3 10, 12 threatning death upon the breath of it r

Q. Is there any use of the Morall Law to man since the fall?

A. Although no man since the fall can attain to righteousnesse & life by the Moral law s, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate t.

s Rom. 8.3. Gala 2.16.

t 1 Tim. 1.8.

Q. Of what use is the Moral law to men?

A. The Moral law is of use to all men, to inform them of the holy nature and will of God u and of their duty binding them to walk accordingly w, to convince them of their disability to keep it, and of the sinfull pollution of their nature, hearts, and lives x, to humble them in sense of their sin & misery y, and thereby help them to a clearer sight of the need they have of Christ z and of the perfection of his obedience a.

u Ley. 21 44 45 Lev. 20 7, 8 Rom. 7 12

w Micah 6.8.

1 Tim. 2 10, 11

x Psal 19 11, 12 Rom. 3 10 Rom 7 7

y Rom. 1 9 23

z Gal 3 21, 22

a Rom. 10. 4.

Q. What particular use is there of the Morall Law to unregenerate men?

A. The Moral law is of use to unregenerate men to awaken their consciences to fly from wrath to come b, and to drive them to Christ c; or upon their continuance in the estate and way of sin, to leave them inexcusable d, & under the curse thereof e.

b 1 Tim. 1.9, 10

c Gal. 1. 24.

d Rom. 1. 20. with Rom. 2. 11

e Galat. 3 10.

Q. What special use is there of the Morall Law to the regenerate?

A Al-

A. Although they that are regenerate and believe in Christ are deliverd from the moral law, as a covenant of works *f*, so as thereby they are neither justifi'dg, not condemned *h*: yet beside the general uses thereof common to them with all men, it is of speciall use to shew them how much they are bound to Christ for his fulfilling it, aud enduring the curse thereof in their stead & for their good *i*: and thereby to provoke them to more thankfulnes *k* & to express the same in their greater care to conform themselves therunto as the rule of their obedience *l*.

f Rom. 6 14 Rom. 7.4 6 Galat 4.4 5
g Rom. 3 20
h Gal. 5. 23 Rom. 8.1.
i Rom. 7.24, 25 Gal 3 13, 14 Rom. 8 3.4
k Luke 1 66, 69, 74, 75 Col. 1. 12, 13 14
l Rom. 7.12 Rom. 11 2 Tit. 1 11, 12, 13, 14

Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the ten Commandements; which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of ston. *m* and are recorded in the 20 Chapter of *Exodus*: the four first Commandments containing our duty to God, and the other six our duty to Man.

m Deut. 10.4 Exod. 34 1, 2, 3, 4

n Mat. 22 37, 38, 39, 40.

Q. What rules are to be observed for the right understanding of the ten Commandements?

A. For the right understanding of the ten Commandements, these rules are to be observed.

That the law is perfect, & bindeth every

ry one to full conformity in the whole man, unto the righteousnes thereof & to entire obedience for ever: so as to require the utmost perfection in every duty, & to forbid the least degree of every sin *o*. That it is spiritual, & so teacheth the understanding, will, affection, and all other powers of the soul, as well as words, works, and gestures *p*.

That one and the same thing, in divers respects, is required or forbidden in severall Commandments *q*.

That, as where a duty is commanded, the contrary sin is forbidden *r*, & where a sin is forbidden, the contrary duty is commanded *s*; so where a promise is annexed, the contrary threatning is included *t*, and where a threatning is annexed, the contrary promise is included *u*.

That, what God forbids, is at no time to be done *v*, what he commands, is alwayes our duty *x*, yet every particular duty is not to be done at all times *y*.

That, under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, meãs, occasions, and appearances thereof, and provocations thereunto *z*.

That, what is forbidden or commanded to our selves, we are boũd according to our places, to endeavour that it may be avoided or performed by others, according

o Psal. 13, 73. James 2, 10. Matth. 5 11 to the end
p Rom. 7, 14, Deut. 6. 5. with Mat 21, 7 8 9 Mat 5, 21 22 18 39 to the end,
q Col, 3 5, Amos 8. 5, Prov. 1, 19, 1 Tim, 6 9.
r Isa 5 9, 13, Deut, 6, 13, with Mat, 4, 9 10,
Mat. 15. 4 5 6,
s Mat. 5, 21 22 23 24 25. Eph, 4, 28,
t Exod, 20, 12, with Prov, 30, 17,
u Jer, 18, 7 8, Exod, 20, 7 with Psal, 15, 1, 4, 5 and Psal 24, 4 5,
v Job 13, 7 8, Rom, 3, 8, Job 95, 25, Heb, 14, 25:
x Deut, 4, 8 9,
y Matth. 12, 7,
z Matth, 5, 21 22 27 28, Mat, 25, 4 5 6, Heb, 10 24 25, 1 Thes, 5. 22, Jude verse 13 Galat, 5. 16, Colos, 8. 13,

cording to the duty of their places *a*.

Thar, in what is commanded to others, we are bound according to our places & callings to be helpfull to them *b*, and to take heed in partaking with others in what is forbidden them *c*.

a Exod. 10.10 Lev. 19.17 Gen. 8.15. Josh 24.15 Deut 6.6,7
b 2 Cor. 1 14.
c 1 Tim. 5.22 Ephes. 5.11.

Q. *What speciall things are we to consider in the ten Commandements.*

A. We are to consider in the commandements, the Preface, the substance of the Commandements themselves, and severall reasons annexed to some of them, the more to inforce them.

Q. *What is the Preface to the Commandements?*

A. The Preface to the commandements is contained in these words [**I am the Lord thy God wch have brought thee out of the land of Egypt, out of the house of bondage** *d*,] wherein God manifesteth his soveraignty, as being Jehovah, the eternall, immutable, and Almighty God *e*, having his Being in and of himself *f*, and giving being to all his words *g* and works *h*, and that he is a God in Covenant, as with *Israel of old*, so with all his people *i*, who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thraldome *k*, & that therefore we are bound to take him for our God alone, & to keep all his Cōmandments *l*.

d Exod. 20.2
e Isa. 44.6
f Exod. 3.14
g Exod. 6.3
h Acts 17.14 28
i Gen. 17.7 with Rom. 3. 23
k Luke 1.74. 75
l 1 Pet 1.15, 16, 17, 18 Le Pit. 8.30. Levit. 19 37.

Q. *What*

Q. What is the sum of the four Commandements which contain our duty to God?

A. The sum of the four Commandments containing our duty to God, is to love the Lord our God with all our heart, and with all our soul, & with all our strength, and with all our mind *m*.

m Luke 10. 27

Q. Which is the first Commandement?

A. The first Commandement is,

1. Thou shalt have no other Gods before me.

n Exod. 20. 3
o 1 Cor. 8 9
Deut. 26 17
Psal 43. 10
Jerem 14. 22
p Psal 95. 6,7
Matth. 4. 10
Psal. 79. 2
q Malac. 3. 16
r Psalm 63. 6
s Eccl. 12. 1
t Psal. 71. 19
u Matth. 1 6
w Isa. 52. 23
x Josh. 24 15, 22.
y Deut. 6. 5
z Psalm 7. 25
a Isaiah 8. 13
b Exod 14. 31
c Isaiah 26 4
d Psal. 130. 7
e Psal. 37. 4
f Psal 12 11
g Rom. 12 11 with Num. 25 11.
h Phil. 4. 6
i Jerem. 7. 23
James 4 5
k 1 John 5. 22
l Jere m. 31. 18
Psal 119 15
m Mich. 6. 8

Q. What are the duties required in the first Commandement?

A. The duties required in the first Commandment are, the knowing & acknowledging of God to be the only true *God*, and our *God o* & to worship and glorifie him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*, honouring *u*, adoring, chusing *x*, loving *y*, desiring *z*, fearing of him *a*, believing him *b*, trusting *c*, hoping *d*, delighting , rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all praise & thanks *h*, and yielding all obedience & submission to him, with the whole man *i*, being carefull in all things to please him *k*, & sorrowfull when in any thing he is offended *l*, & walking humbly with him *m*.

Q. What are the sins forbidden in the first

first Commandement?

A. The sins forbidden in the first Commandment, are Atheisme in denying or not having a God *n*; Idolatry in having, or worshipping more Gods than one, or any with, or instead of the true God *o*, the not having & avouching him for God, and our God *p*, the omission or neglect of any thing due to him required in this Commandment *q*, ignorance *r*, forgetfulnesse *s*, misapprehensions *t*, false opinions *u*, unworthy & wicked thoughts of him *w*, bold & curious searching into his secrets *x*, all prophanesse *y*, hatred of God *z*, self love *a*, self seeking *b*, & all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*, vain credulity *d*, unbelief *e*, heresie *f*, misbelief *g*, distrust *h*, despair *i*, incorrigiblenesse *k*, insensiblenesse under judgements *l*, hardnesse of heart *m*, pride *n*, presumption *o*, carnall security *p*, tempting of God *q*, using unlawfull means *r*, carnall delight in lawfull means *s*, carnall delights & joyes *t*, corrupt, blind, and indiscreet zeal *u*, lukewarmnesse *w*, and deadness in the things of God *x*, estranging our selves, and apostatizing from God *y*, praying, or giving any Religious Worship

to

n Psalm 14. 1. Ephes. 2. 12
o Jer. 2. 27, 28 with 1 Thess. 1. 9
p Psal. 8. 11
q Psal. 43. 22, 23, 24
r Jerem. 4. 22 Hosea 4. 16
s Jerem. 2. 32
t Acts 17. 23, 29.
u Isaiah 40. 18
w Psal. 50. 21
x Deut. 19. 29
y Titus 1. 16 Heb. 12. 16
z Rom. 1. 30
a 2 Tim. 3. 1
b Phil. 1. 21
c 1 John 2. 15, 16 1 Sam. 2. 29 Coloss. 2. 25
d 1 John 4. 1
e Deut. 10. 6, 14 Heb. 1. 12
f Galat. 5. 21 Titus 3. 10
g Acts 26. 9
h Psal. 78. 12
i Gen. 4. 3
k Jerem. 5. 3
l Isa. 43. 25.
m Rom. 2. 5
n Jerem. 13. 15
o Psalm 19. 13
p Zeph. 1. 12
q Matth. 4. 7
r Rom. 3. 8
s Jer. 17. 5 2 Tim. 3. 4
t Gal. 4. 17 John 15. 2 Rom. 10. 2 Luke 9. 54, 55.
u Revel. 3. 16
x Revel. 3. 1
y Ezek. 14. 5

to Saints, Angels, or any other creatures z, all compacts and consulting with the Devil *a* & hearkning to his suggestiõs; making men the Lords of our Faith, & conscience *c*, slighting and despising God and his command *d*, resisting & grieving of his Spirit *e*, discontent & impatience at his dispensations, charging him foolishly for the evils he inflicts on us *f*, & ascribing the praise of any good we either are, have, or can do, to Fortune *g*, Idols *h*, our selves, or any other creature *k*

z Rom 10. 13, 14. Hos. 4. 12. Acts 10. 25, 26 Revel. 17. 10. Matth. 4. 10, Colos. 3. 8, Rom. 1. 15. Lev. 26. 6. 1 Sam. 28 7, 11. with 1 Chron. 10. 13, 14.
a Acts 5. 3.
c 1 Cor. 1. 14. Matth. 23. 9.
d Deut. 32. 15. 2 Sam. 12. 9. Prov. 13. 13.
e Acts 7. 51. Ephes. 4. 30.
f Psal. 3. 2, 4, 14, 15, 21. Job 1. 22.
g 1 Sam. 6. 7, 8, 9.
h Dan 5. 23.
i Deut. 8. 17. Dan. 4. 30.
k Heb. 1. 6.

Q. *What are we especially taught by these words* [Before me] *in the first Commandement?*

A. These words [before me] or before my face, in the first commandmét teach us, that God who seeth all things takes speciall notice of, & is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it, & to aggravate it, as a most impudent provocation *l*; as also to perswade us to do, as in his sight, what ever we do in his service *m*.

l Ezek. 8. 5. to the end. Psal. 44. 20, 21
m 1 Chron. 2. 8, 9.

Q. *Which is the second Commandement?*

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy self to them nor

nor serve them: For I the Lord thy God am a jealous God visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandements.

Q. *What are the duties required in the second Commandement?*

A. The duties required in the second Commandement, are, the receiving, observing and keeping pure and intire, all such religious worship & Ordinances as God hath instituted in his word *o*, particularly prayer & thanksgiving in the name of Christ *p*, the reading, preaching and hearing the Word *q*, the administration and receiving of the Sacraments *r*, Church government and Discipline *s*, the Ministery and maintenance thereof *t*, religious fasting *u*, swearing by the Name of God *w*, and vowing unto him *x*, as also the disapproving, detesting, opposing all false worship *y*, and according to each ones place and calling removing it, and all monuments of idolatry *z*.

Q. *What are the sins forbidden in the second Commandement?*

A. The sins forbidden in the second Commandement, are, all divicing *a*, counselling *b*, commanding *c*, using *d*, & any

n Exod. 20. 4, 5, 6.
o Deut. 34. 46, 47. Matth. 28. 20. Acts 2. 42. 1 Tim. 6. 13, 14
p Phil. 4. 6. Ephes. 5. 20.
q Deut. 17. 18, 19. Acts 15. 21. 2 Tim. 4. 2. Jam. 1. 21, 22, Acts 10. 33.
r Matth. 8. 19. 1 Chron. 11. 23 to 30.
s Matth. 18. 15, 16, 17, Matth. 16. 19. 1 Cor. 5 chap. 1 Cor. 1. 2, 28. 1 Eph, 4. 11, 12. 1 Tim. 5. 17 18
t 1 Chron. 9. 7 to 15.
u Joel 2. 12, 15 1 Cor. 7. 5.
w Deut. 4 23.
x Isa. 19. 21 Psal. 76. 11.
y Acts 17. 16. 17. Psal. 6. 4.
z Deut. 7. 5. Isa. 39. 21.
a Num. 25. 39.
b Deuter. 13. 6, 7, 8.
c Hos. 5. 11. Micah 6. 16.
d 1 Kings 11. 33.

any waies approving any religiou worship not instituted by God him elf tolerating a false religion *f*, the makin my representation of God, of all, or any of the 3 Persons, either inwardly i our mind, or outwardly, in any kin of Image or likenesse of any Creatu whatsoever *g*, all wo.shipp ng of it ,o God in it, or by it *i*, the making of an representation of feigned Deities, an all worship of them or service belon ging to them *l*; all superstitious devi ces *m*, corrupting the worship of God adding to it, ak ng from it *o*, whethe invented & taken up of our selves *p*, o received by tradition from others *q*, though under the title of antiquity ,cu stom *r*, devotion *s*, good intent, or any o the pretence whatsoever *t*, simony, *w*, sacriledge *x*, all neglect *y*, contempt *z* hindring *a*, & opposing the Worship and ordinances wch God hath appointed *b*.

e Deut. 12,30, 31, 32.
f Deuter. 13. 5 to 12
Zech. 3. 2 3.
Rev. 22.14, 15, 20.
Rev. 17.12,16 17
g Deut. 4 15, 16, 17, 18, 19
Acts 17. 39.
Rom 1.21, 22 23, 25.
h Daniel 3.18
Galat 4 8
i Exod 32.5,8
k 1 Kings 18, 26, 28
l Isaiah 65.11
m Acts 17.22
Colos. 21, 22, 23.
n Mal 1.7,8 14
o Dut. 4.
p Psal. 106 39
q Matth. 15.9.
r 1 Pet. 1.18.
s Jer 44.17.
t Isa. 65 3,4,5.
Gal. 1. 13,4.
u 1 Sam. 13 11 12.
1 Sim. 5.21.
w Acts, 8.18.
x Rom. 2. 22.
Malac 3. 8.
y Matth. 4. 25 26.
z Matth. 22. 5
Malac. 1, 7, 13
a Mat. 23 13.
b Acts 13. 44, 45.
1 Thes. 2, 15, 16.

Q. *What are the reasons annexed to the second commandment, the more to enforce it?*

A. The reasons annexed to the second Commandement, the more to enforce it, contained in these words [For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me,

me: and shewing mercy unto thousands of them that love me and keep my Commandements, &c.] are beside Gods soveraignty over us, and property in us *d*, his fervent zeal for his own worship *e*, and his revengefull indignation against all false worship, as being a spiritual whoredome; accounting the breakers of his commandement such as hate him, & threatning to punish them unto divers generations *g*, and esteeming the observers of it such as love him, and keep his commandements, & promising mercy to them unto many generations *h*.

Q. which is the third commandement?

A. The third Commandement, is **Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain** *i*.

Q. What is required in the third commandement?

A. The third commandement requires, that the Name of God, his titles, attributes *k*, ordinances *l*, the word *m*, Sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s*, and whatsoeve else there is whereby he makes himself known, be holily and reverently used in thought *t*, meditation *v*, word *w*, writing *x*, by an holy profession *y*, & answerable conversation *z*, to the glory of God, and the good of our selves *b*, and others *c*.

d Psalm. 41.
e Exod. 20. 5. 6
f Deut. 15. 34.
g Exod. 34. 31, 14.
h 1 Cor. 10. 20, 21, 22.
i Jer. 7. 18, 19 20.
k Eze. 16. 26. 27
l Deuter. 18 to 17. 18. 19. 20.
m Hos. 2. 1, 3, 4.
n Deuter. 5. 9.
o Exod. 20. 7.
p Matth. 6 9.
q Deuter. 23. 58.
r Psalm 29 2.
s Psalm. 6. 4.
t Rev. 15. 3 4.
v Mal. 1. 14.
w Eccl. 5. 1.
x Psalm 138. 3.
y 1 Cor. 11 24 25, 28, 29.
z 2 Timot. 2 8.
b Jerem. 4. 2.
c Eccl. 5. 2, 5, 6.
1 Act. 1. 24 26
2 Job. 36. 24.
3 Malac. 3. 16.
4 Psalm. 8 throughout
5 Colos. 3. 17
6 Psalm 105. 25.
7 Psal. 102. 25
8 1 Pet. 3. 15.
9 Micah 4. 5.
10 Phil. 1. 27.
11 1 Cor. 10. 13
12 Jerem. 32. 39
13 1 Pet. 2. 12.

Q. What are the sins forbidden in the third Commandement?

A. The sinnes forbidden in the third Commandement, are, the not using of Gods name as is required, & the abuse of it, in an ignorant *c*, vain, irreverent, profane *g*, superstitious *h*, or wicked mentioning, or otherwise using his titles, attributes *i*, ordinances *k*, or works *l*, by blasphemy *m*, perjury *n*: all sinfull cursings *o*, oaths *p*, vows *q*, & lots *r*, violating of our oaths, and vows, if lawfull *s*, and fulfilling of them, if of things unlawful *t* murmuring, & quarrelling at *u*, curious prying into *w*, and misapplying of *Gods* decrees *x*, and providences *y*, misinterpreting *z*, misapplying *a*, or any way perverting the word, or any part of it *b*, to profane jests, curious or unprofitable questions, vain Janglings, or the maintaining of false doctrines *d*; abusing it, the creatures, or any thing contained under the name of God, to charms. *e*, or sinfull lusts, and practises *f*, the maligning *g*, scorning *h*, reviling *i*, or any wayes opposing of Gods truth, grace, & wayes *k*, making profession of Religion in hypocrisie, or for sinister ends *l*; being ashamed of it *m*, or a shame to it,

d Malachi 2 2
e Acts 17 13
f Prov. 30 9
g Mal. 1. 6,7,12 Malachi 5 14
h Sa 4.3,4,5 Jerm. 7 4,9,10 14,31. Col. 2,20,21, 22
i Kings 18 30, 35. Exod. 5.2
k Psal. 139.10,
k Psal 50.16.17
l Isaiah 9.12
m 2 Kings 19, 12 Lev. 24.11
n Zechar. 5.4, Zechar. 8.7.
o 1 Sam. 17.43 2 Sam. 16 5
p Jerem. 5.7 Jerem. 13 10
q Deut. 13 18 Acts. 23.12,13
r Esther 3 7 Esther 9.24. Psalm. 20.18
s Psalm 24.4. Ezek. 17.16, 18,19
t Matth. 6.16
u 1 Sam. 25.21, 32,33,34
w Rom 6.14, 19,20
x Deut. 29 29
y Rom. 3 5,7 Romans 6 1
z Eccl 8.11 Ecclesiast. 9 3 Psam 39 throughout.
a Matth. 5.20. to the end
b Ezek. 13.22
b 2 Pet. 3.16. Mat. 22.24. to 31. *c* Isa 22.13. Jer. 23. 34,38. *d* 1 Tim. 1.4, 6.7. and 6 4,5, 20. 2 Tim. 2 24. Tit 39. *e* Deut. 18.10,11, 12,13,14. Acts 19,13. *f* 2 Tim 9. 3,4. Rom. 13.13,14. 1 Kings 21 9,10 Jude v. 4. *g* Acts 13.16. 1 John 3.12 *h* Psal. 1.1, 2 Pet. 3.3,11, 1 1 Pet. 4 4. *k* Acts 13.45,46, 49. Acts 4. 18. and 19 9. 1 Thess. 2. 16. Heb. 10. 19. *l* 2 Tim 3.5. Mat. 23.14 *m* Mat. 5 1,2,5,16. Mat. 8. 38.

by.

by uncomfortable *n*, unwise *o*, unfruitfull *p*, and offensive walking, *q*, or backsliding from it *r*.

n Psal.73,14,15
o 1 Cor.6 5.6, Eph.5.15,16, 17
p Isaiah 5.4. 2 Pet. 18.9.
q Rom.2.23,24
r Gal 3.1. Heb.6.6.

Q. *What reasons are annexed to the third Commandement?*

A. The reasons annexed to the third Commandement in these words [the Lord thy God) and (For the Lord will not hold him guiltless that taketh his name in vain *s*, are because he is the LORD, and our God: and therefore his name is not to be profaned, or any way abused by us *t*, especially, because he will be so farre from acquitting and sparing the transgressions of this Commandement, as that he will not suffer them to escape his righteous judgement *u*, albeit many such escape the censures and punishments of men *w*.

s Exod.16.5
t Lev.151.18
u Ezek.36.23, 22,23 Deut.28 58, 59 Zech.5.2,3,4
w 1 Sam.1.12, 17,22,24 with 1 Sam. 3.13.

Q. *Which is the fourth Commandment?*

A. The fourth Commandement is Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: For in six dayes the Lord made heaven & earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it x.

x Exod.2.8,9, 10,11.

Q. *What is required in the fourth*

Commandement?

A. The fourth commandement requireth of all men, the sanctifying, or keeping holy to God, such set time as he hath appointed in his word, expressly one whole day in seven, which was the seventh from the beginning of the world to the Resurrection of christ, and the first day of the week ever since, and so to continue to the end of the world; which is the christian Sabbath *y*, and in the new Testament called the Lords day *z*.

y Deut. 5. 12, 13, 15. Genesis 1. 2, 3. 1 Cor. 16. 1, 2, Acts 20. 6 Mat 5. 17, 18 Isa. 6. 2, 4, 6, 7. *z* Revel. 1. 10.

Q. *How is the Sabbath, or Lords day to be sanctified?*

A. The Sabbath or Lords day is to be sanctified by an holy resting all the day *a*, not onely from such works as are at all times sinfull, but also from such worldly imployments & recreations as are on other dayes lawfull *b*, and making it our delight to spend the whole time except so much of it as is to be taken up in works of necessity and mercy *c* in the publick and private exercises of Gods worship *d*: and to that end we are to prepare your hearts, & with such fore-sight, diligence and moderation, to dispose, and seasonably to dispatch our worldly business, that we may be the more free and fit for the duties of that day *e*.

a Exo. 20. 2, 10 *b* Exod 16 25, 26, 27, 28. Nehem. 11. 15, 16, 17, 18, 19, 21, 22 *c* Mat. 12. 1, to 13. *d* Isaiah 58 13 Luke 4. 16. Acts 20, 7 1 Cor. 16. 1 Psa 92. title Isaiah 66. 23 Levit. 23. 5.

e Exod. 20. 8 Luk. 23. 54, 56. Exod. 16. 22, 25, 26, 29. Neh. 13. 19.

Q. *Why is the charge of keeping the Sabbath, more especially directed to governers of*

of families, and other superiours?

A. The charge of keeping the Sabbath is more specially directed to governours of families and other Superiours, because they are bound not only to keep it themselvs, but to see that it be observed by al those that are under their charge, & because they are prone oftimes to hinder them by imployments of their own *f*.

f Exod. 20. 10 Iosh. 15. 15. Neh. 13. 11, 17 Jer. 16. 20, 21. 22 Exod. 25. 12

Q. *What are the sins forbidden in the fourth Commandement?*

A. The sins forbidden in the fourth Commãdement, are, all omissions of the duties required *g*, all careless. negligent, and improfitable performing of them, & being weary of them *h*, all profaning the day by idlenes, & doing that which is in it self sinfull *i*, and by all needlesse works, words and thoughts about our worldly imployments and recreations *k*.

g Ezek. 12. 26 *h* Acts 20. 7, 8 Eze. 33. 30, 31. 32 Amos 8. 5. Mal. 1. 16 *i* Ezek. 23. 38 *k* Jerem. 17. 24, 27 Isaiah 58. 13

Q. *What are the reasons annexed to the fourth commandement, the more to enforce it?*

A. The reasons annexed to the fourth Commandement, the more to enforce it, are taken from the equity of it, God allowing us 6 daies of seven to our own affairs, & reserving but one for himself, in these words [Six dayes shalt thou labour, and do all thy work *l*.] from Gods challenging a speciall property in that day [The seventh day is the Sabbath of

l Exod. 20. 9

m Exod.20.19 the LORD thy GOD *m*] from the example of God, who in six dayes made heaven and earth, the sea and all that in them is and rested the seuenth day: & from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifing it (Wherefore the LORD blessed the Sabbath day and hallowed it *n*)

n Exod.20.11

Q. *Why is the word* Remember *set in the beginning of the fourth Commandement?*

A. The word Remember is set in the beginning of the fourth Commandement *o* partly because of the great benefit of remembring it: we being thereby helped in our preparation to keep it *p*, and, in keeping it, better to keep all the rest of the Commandements *q*, and to continue a thankful remembrance of the two great benefits of creation, and Redemption, which contain a short abridgment of Religion *r*, and partly because we are very ready to forget it *s*, for that there is lesse light of nature for it *t*, and yet it restraineth our naturall liberty in things at other times lawfull *u*, that it cometh but once in seven dayes, and many worldly businesses come between and too often take off our mindes from thinking of it, either to prepare for it to

o Exod.20.8

p Exod.16.23 Luke 22.54,56 with Mark 15, 42. Nehem 13.19.
q Psal.92 title with v.3 14 Ezek 20.12,19, 20.
r Gen 2.2,3. Psal.118.24,34 with Acts 4 10. 11 Revelat.1.10
s Ezek 22.26
t Nehem.9 14.
u Exod 34 21.

to sanctifie it *w*, and that Satan with his instruments much labour to blot out the glory and even the memory of it, to bring in all irreligion and impiety *x*.

w Deut. 5. 4. 25.
Amos 8. 3
x Lamen. 1. 7
Jerem. 17. 21, 22. 23
Nehem. 13. 15 to 23

Q. What is the sum of the six Commandements which contain our duty to man?

A. The sum of the six commandements which contain our duty to man, is to love our neighbour as our selves *y*, and to do to others what we would have them do to us *z*.

y Matth. 22. 39
z Matth. 7. 12

Q. Which is the fifth Commandement?

A. The fifth commandement is,

V. Honour thy father and thy mother: that thy dayes may belong upon the land which the Lord thy God giueth thee *a*.

a Exod. 10.

Q. Who are meant by Fathers and Mother, in the fifth Commandement?

A. By Father and Mother in the fifth commandement, are meant not onely naturall parents *b*, but all superiours in age *c*, and gifts *d*, and especially such as by Gods Ordinance are over us in place of Authority, whether in Family *e*, Church *f*, or Common-wealth *g*.

b Prov. 23. 22. 25. Eph. 6. 1
c 1 Tim. 5. 1. 2
d Gen. 4. 20, 21. 22
Genes. 45. 8.
e 2 Kings 5. 13
f 2 Kings 2. 12.
2 Kings 13. 14.
Galat. 4. 19.
g Isa. 49. 28.

Q. Why are Superiours stiled Father and Mother?

A. Superiours are stiled Father and Mother, both to teach them in all duties towards their inferiours, like natural

parents, to expresse love and tenderness to them, according to their severall relations *h*, and to work inferiours to a greater willingness and cheerefulness in performing their duties to their Superiours, as to their parents *i*.

Q. *What is the generall scope of the fifth Commandement?*

A. The generall scope of the fifth commandement is the performance of those duties which we mutually owe in our severall relations, as Inferiours, Suriours, equals *k*.

Q. *What is the honour that Inferiours owe to their Superiours?*

A. The honour which Inferiours owe to their Superiours, is all due reverence, in heart *l*, word *m*, and behaviour *n*, prayer, and thanksgiving for them *o*, imitation of their vertues and graces *p*, willing obedience to their lawfull commands, & counsels *q*, due submission to their corrections *r*, fidelity to *s*, defence *t*, & maintenance of their persons & authority, according to their several ranks, and the nature of their places *u*: bearing with their infirmities, & covering them in love *w*, that so they may be an honor to them and to their government *x*.

Q. *What are the sins of Inferiours against their Superiours?*

A. The sins of Inferiours against their

h Ephes. 6.4
2 Cor. 12 14
i Phes. 2.2 7, 8, 11
Num. 11 11, 12
3 1 Cor. 10. 14 15 16
2 Kings 5.13
k Ephes. 5 21
2 Peter 2 17
Rom. 12 10
l Malachi 1 6
Levit 19. 3
m Prov. 31.28
1 Peter 3 6
n Ecclus. 5 31
1 Kings 2.19
o 1 Tim. 2,1,2
p Heb. 12.7
Phil. 3 17
q Ephes. 6 1,2, 5,6 7
1 Pet. 2.13,14
Rom. 13.1,2 3, 4 5. Heb. 13.17
Prov 4.3,4
Prover. 23.22
Exo 18,19 14
r Heb. 12.9
1 Peter 2.18, 19.20.
s Tit 29 20
s 1 Sam. 16 5 6
2 Sam 18 3
Esther 6 2
u Matth. 22. 21
Rom. 13 6 7
1 Tim 5. 17, 18
Galat 6 6
Gen. 45. 11 and 47. 12
w 1 Pet. 2. 18
Prov. 23. 22
Gen 9. 3
x Ps. 27.3.4,5
Prov. 3 23

their Superiours, are all neglect of the duties required towards them y, envying at z, contempt of a, and Rebellion b, against their persons c, and places d, in their lawfull counsels e, commands, and corrections f, cursing mocking g, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their Government h.

Q. *What is required of Superiours toward their Inferiours?*

A. It is required of Superiours according to that power they receive from God, and that relation wherein they stand, to love i, pray for k, and bless their inferiours l, to instruct m, counsel and admonish them n, countenancing o, commending p, and rewarding such as do well q, discountenancing r, reproving and chastising such as do ill s, protecting t, and providing for them all things necessary for soul u and body x and by grave, wise holy and exemplary carriage, to procure glory to God x honour to themselves y, and so to preserve that authority which God hath put upon them z.

Q. *What are the sins of Superiours?*

A. The sins of Superiours are beside the neglect of the duties required of them a, an inordinate seeking of themselves b, their own glory c ease profit or,

y Matth. 15.4 5. 6
z Numb. 11, 28 29
a 1 Sam. 8. 7 Isaiah 3. 5
b 1 Samuel 15 1 to 22
c Exod. 21. 52
d 1 Sam. 20. 27
e 1 Sam 2. 1.
f Deut. 21. 18 19, 20, 1
g Prover. 32 11. 17
h Prov. 19. 6
i Coloss. 3 19 Titus 2. 4
k 1 Sam. 22. 22 Iob 1. 5 1 Kings 8 85 56 Hebrews 7 7 Gen. 49. 28
m Deut 6 6,7
n Ephes. 6. 4
o 1 Pet. 3. 7
p 1 Peter 2. 14 Romans 13. 3
p Esther 6. 3
r Rom. 13. 3. 4
s Prover 29. 5
q Pet. 2. 14
t. Iob 29. 11, 13 14 15 16 17 Isaiah 1. 17 18
u Ephes. 6. 4
w 1 Tim 5. 8
x 1 Tim. 4 12 Tit. 2, 3 4, 5
y 1 King. 3. 48
z. Tit. 2, 25

a Eze. 34. 23 24
b Phil. 2. 21
c I. hn 5. 44
I John 7. 18

pleasure *d*, commanding things unlawfull *e*, or not in the power of inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evill *i*, dissuading, discouraging, or discountenancing them in that which is good *k*, correcting them unduly *l*, carelesse exposing, or leaving them to wrong, temptation and danger *m*, provoking them to wrath *n*, or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous or remisse behaviour *o*.

Q. What are the duties of equalls?

A. The duties of equalls are, to regard the dignity and worth of each other *p*, in giving honour to go one before another *q* and to rejoyce in each others gifts and advancement, as in their own *r*.

Q. What are the sins of equall?

A. The sins of equals are, beside the neglect of the duties required *s*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or prosperity, one of another *w*, and usurping prehemiuence one over another *x*.

Q. What is the Reason annexed to the fifth commandement, the more to enforce it?

A The reason annexed to the fifth Commandement, in these words, That thy dayes may be long upon the

d Isa. 56.10,11
D Deuter. 17 17
e Dan 3. 4.5 6
Acts 4.17,18
f Exod. 5,10 to 16
matth 23 24
g mat 14.8
with mark 6 24.
h 2 Sam. 13.28
i 1 Sam 3.13
k John 7 40 47,48,49
Colos. 3.21
Exod. 5.17
l 1 Pet. 2.18, 19,20
Heb 12.10
Deuter. 25.3
m Gen. 38 11, 16
Acts 18 17.
n Ephes. 6.4
o Gen 9.21
p Kings 12.13, 14,25,26.
1 Kings 16
1 Sam. 2.29.30 31
p 1 Pet 2.17
q Rom. 12.10
r Rom. 12.15 16
Phil. 2,3,4
s Rom. 13.8
t 2 Tim 3.3.
u Acts 7 9
Galat. 5.16
w Num 12.2
Eph. 5.12,13
x 2 John v 9
Luke 22. 4.

land which the Lord thy God giueth thee *y*, is an expresse promise of long life, and prosperity, as farre as it shall serue for Gods glory and their own good, to all such as keep his commandement *z*.

Q. Which is the sixth Commandement?

A. The sixth commandement is, Thou shalt not kill *a*.

Q. What are the duties required in the sixth commandement?

A. The duties required in the sixth Commandement, are, all careful studies, and lawfull endeavours to preserve the life of our selves *b*, and others *c*; by resisting all thoughts & purposes *d*, subduing all passions *e*, and avoiding all occasion *f*, temptations *g*, and practises, which tend to the unjust taking away the life of any *h*; by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietnesse of mind *l*, chearfulnesse of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labor *r*, & recreation *s*; by charitable thoughts *t*, love *u*, compassion *w*, meeknesse, gentlenesse, kindnesse *x*, peaceable *y*, milde, and courteous speeches and behaviour *z* forbearance, readinesse to be reconciled patient bearing and forgiving of injuries, and requiring good for evil *a*, comfort

y Exod. 20.12
z Deut.5.16
1 Kings 8 25
Ephes 6.2,3
a Exod.20.13
b Eph.5,28,29
c 1 Kings 18.4
d Jer.26.15 16
Acts 23.18 16
17,2 ,27
e Eph.4.26,27
f 2 Sam.2.22
Deuter 21.28
g Matth 4 6,7
Prov. 4.10,
11,15,16
h 1 Sam.24 12
1 Sam.26 9,10
11. Gen.37.22
22.
i Psal 82.4
Pro.24.11,12
1 Sam.14 45
k Jam.5.7,8,
9.16,11
Heb.12.9
l 1 Thes.4.11
1 Peter 5.4
Psal,37,8,9,
10,11
m Prov.17.22
n Prov.25.16,
17
o 1 Tim.5.2
p Psalm 38 23
q Psal.127.22
r Eccl.5 10
2 Thessal.3.10
t 1.Pro.16 25
f Eccl.34.11
t 1 Sam.20.13,
14
u Rom.13.10
w Luke 10 33,
34.35
x Col.3.12,13
y Jam.5.17.
z 1 Pet.3. 8,9,
10, 11. Pro.15.1. Jude.v.1,2,3. a Mat. 5.24. Eph. 4.32. Rom. 12.17,
20. 21.

ing

ing and succouring the distressed, and protecting & defending the innocent *b*.

Q. *What are the sins forbidden in the sixth Commandement?*

A. The sins forbidden in the sixth Commandement, are, all taking away the life of our selves *c*, or of others *d*, except in case of publick justice *e*, lawfull war *f*, or necessary defence *g*, the neglecting or withdrawing the lawfull and necessary means of preservation of life *h* sinfull anger *i*, hatred *k*, envy *l*, desire of revenge *m*, all excessive passions *n*, distracting cares *o*, immoderate use of meat, drink *p*, labour *q*. & recreations *r*. provoking words *s*, oppression *t*, quarrelling *u*, striking, wounding *w*, and whatsoever else tends to the destruction of the life of any *x*.

Q. *Which is the seventh Commandment?*

A. The seventh Commandement is, Thou shalt not commit adultery *y*

Q. *What are the duties required in the seventh commandement?*

A. The duties required in the seventh Commandement, are, chastity in body, mind, affections *z*, words *a*, and behaviour *b*, & the preservation of it in our selves & others watchfulness over the eyes, and all the senses *d*, temperance *e*, keeping of chast company, modesty in apparreil *g*, marriage by those that have not

b 1 Thess. 5. 14, 25 16 9 20 Mat. 25. 35 36 Prover. 31. 8
c Acts 16. 18
d Genesis 9 6.
e Numb 35. 31 32
f Jerem. 48. 10 Deuter. ch. 20
g Exod. 22. 2, 3
h Matth. 25 41 42. James 2. 15 16. Eccl 6. 1, 2
i Matth. 5. 22
k 1. John 3. 15 Levit. 19. 17
l Pro. 14. 13
m Rom. 12. 19
n Ephes 4 31
o Mat. 6. 31. 34
p Luke 21. 34 Romans 13. 13
q Eccl 12 12 Eccles 2. 23, 3
r Isaiah 5. 12
s Prov. 15. 1 Prov. 12. 8
t Exod 18. 18 Exodus 1. 14
u Isaiah. 5. 15 Prover. 23. 9
w Num. 35. 6 17. 18 21
x Exod 21. 18 to the end
y Exod. 20. 4
z 1 Thess. 4. 4 John 3. 1. 8 1 Cor. 7 34
a Colos. 4. 6
b 1 Pet 3. 2
c 1 Corin. 7 2, 25. 36
d Job 31. 1
e Acts 24. 14, 25.
f Prover. 2. 16
g 1 Tim. 2. 9.

not the gift of continency *h*, conjugall love *i*, and cohabitation *k*, diligent labour in our callings *l*, shunning all occasions of uncleannesse, & resisting temptations thereunto *m*.

Q. What are the sins forbidden in the seventh commandement?

A. The sins forbidden in the seventh commandement, beside the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, and all unnaturall lusts *q*, all unclean imaginations, thoughts, purposes and affections, all corrupt or filthy communication, or listening thereunto *s*; wanton looks *t*, impudent, or light behaviour: immodest apparrel *u*, prohibiting of lawfull *w*, and dispensing with unlawfull marriages *x*, allowing, tolerating, keeping of stews, and of resorting to them *y*, intangling vows of single life *z*, undue delay of marriage *a*, having more wives or husbands then one, at the same time *b*, unjust divorce *c*, or desertion *d*; idleness, gluttony, drunkennesse *e*, unchast company *f*, lasciuious songs, books, pictures dancings, stage playes *g*, and all other provocations to, or acts of uncleannes either in our selves or others *h*,

Q. *Which is the eighth commandment?*

h 1 Cor 7.29
i Prov.5.19,20
k 1 Peter 3.7
l Prov.31.11, 27 28
m Prover.5 8
Gen 39 8,9, 10
n Prov.5.7.
o Galat.13 4
Galat.5.19
p 2 Sam 13.14
q 1 Corin 5.1
r Rom 5.24, 26,27.
Lev.20.15,16
s Matth.7.23
Matth.15.19
Colos.3.5
t Ephes 5 3,4
u Prov 7 5,10,22
w Isaiah 3 6
x 2 Peter 2.14
y Pro. 7.10,13
z 1 Tim 4 3
a Levit. 8.1
b 2 Mat 6.18
c Matth. 1.11,12
d 1 Kin. 15.12
e 2 Kings.23.9
Deut.13. 17,18
f Levit.19.20
g Jeren 5 7
Prover 7.24, 15 26,27
h Mat.19.10,11
i 1 Cor 7.7,8 9
k Gen.38 46
l Mal.1.14,15
m Matth.9.5
n Malac.2 16
o Matth.5.32
p 1 Cor.7.3.13
q Ezrr.16.49
r Prov. 3.30,33
s Gen. 29.10
t Pro.5.8
u Eph 5.4
w Ezek.82.14,
1 Pet.1.2,3

13. 16. Isa 23 15, 16, 17 and 3. 16. Mat.6.21. Rom.13.13. 1 Pet. 1.2,3
h 2 Kings 9.30. with Jer.4.30, and Ezek 23.4.

A. The

A. The eighth commandement is, Thou shalt not steal.

Q. *What are the duties required in the eighth commandement?*

A. The duties required in the eighth commandement, are truth, faithfulness, and justice in contract, and commerce between man and man *k*, rendring to every one his due *l*, restitution of goods unlawfully detained from the right owners thereof *m*, giving & lending freely according to our abilities, & the necessities of others *n*, moderation of our judgments, wills & affections, concerning worldly goods *o*, a provident care & study to get *p*, keep, use, & dispose those things which are necessary and convenient for the sustentation of our nature and sutable to our condition *q*, a lawful calling *r*, & diligence in it *s*, frugality *t*, avoiding unnecessary law suits *u*, and suretiship, or other like engagements *w*, and an endeavour by all just and lawful means to procure, preserve, and further the wealth and outward estate of others as well as our own *x*.

Q. *What are the sins forbidden in the eighth commandement?*

A. The sins forbidden in the eighth commandement, beside the neglect of the duties required *y*, are, theft, robbery *a*, man-stealing *b*, and receiving any

th.

i Exod. 20 15
k Psal. 15. 2, 4 Zech. 7. 4. 20 Zech. 8. 16, 17
l Rom. 13 7
m Lev. 6. 2, 3, 4, 5. with Luke 19. 8
n Luke 6. 30, 1 Joh. 3 17 Eph 4. 28 Galat. 6. 10
o 1 Tim. 6. 6, 7, 8 9 Galat. 6. 14
p 1 Tim. 5. 8
q Prov. 17. 23 to the end. Eccl. 2. 24. Eccl. 3. 12 13 1 Tim. 6. 17, 18 Isaiah 18 2 Matth 1. 18
r 1 Cor. 7. 20 Genesis 2. 15 Genesis 31. 9
s Ephes. 4 28 Prover. 10. 4
t John 6. 11 Prov. 21. 20
u 1 Cor. 6. 11 to 9
w Pro. 6. 1. to 6 Prover 11. 15
x Lev. 29 35 Deut. 21, 2, 3, 4 Exod 23 4, 5 Gen. 18. 4 20 Phil. 24. Mat, 12 39
y Jam. 7. 15, 16 1 John 3. 17
z Eph. 4. 28
a Psalm 62. 10
b 1 Tim. 1. 10.

thing that is stollen *c*, fraudulent dealing, false waits and measures *e*, removing landmarks *f*; injustice and unfaithfulnesse in contracts between man and man *g*, or in matters of trust *h*: oppression *i*, extortion *k*, usury *l*, bribery *m*, vexatious law-suits *n*, unjust inclosures, and depopulations *o*, ingrossing commodities to enhance the price *p*, unlawfull callings *q*, and all other unjust or sinfull wayes of taking, or withholding from our neighbour what belongs to him, or finriching our selves *r*: covetousnesse *s*, inordinate prising and affecting worldly goods *t*, distrustfull and distracting care, and studies in getting, keeping, and using them *u*, envying at the prosperity of others *w*: as likewise idlenesse *x*, prodigality, wastful gaming, and all other wayes whereby we do unduly prejudice our own outward estate *y*: and defrauding our selves of the due use and comfort of that estate which God hath given us *z*.

c Prov.29.24
Psal.50.18
d 1 Thess.4.6
e Prov.11 1
f Deut.19.14
Prov.23,10
g Amos 8.5
Psal.37.21
h Luke 16. 10, 11,12.
i Ezek.22.29
Levit 2.17
k Mat.23 25
Ezek.22.12
l Psalm 15. 5
m Job 55.34
n 1 Cor 6 6, 7,8. Prov.8,29 30
o Isaiah 5 8
Micah. 2,2
p Prov.11 26
q Acts 19.19, 24,25
r Job 20.19
James 5.4
Prover. 21.6
s Luke 12.15
t 1 Tim.6.5
Col.3.2
Prover.23.5
Psalm 62.10
u Mat.5.25, 33 34.
Eccles 5,12
w Psalm 37.3
Psalm 37.1,7
x 1 Thess.3.11
Prover.18.9
y Prov 21.17
Pro 22. 30,21
Prover 28,19
z Eccl.4.8
Eccl. 6 2
1 Timot.5.8
a Exod.20.19

Q. *What is the ninth Commandement?*

A. The ninth commandement is,

IX. Thou shalt not bear false witnesse against thy neighbour *a*.

Q. *What are the duties required in the ninth commandement?*

A. The duties required in the ninth commandement, are the preserving and pro-

promoting of truth between man and man *b*, and the good name of our neighbour as well as our own *c*, appearing, & standing for *d*, and from the heart *e*, sincerely *f*, freely *g*, clearly *h*, and fully *i*, speaking the truth, and onely the truth, in matters of judgement and justice *k*, and in all other things whatsoever *l*, a charitable esteem of our neighbours *m*, loving, desiring, and rejoycing in their good name, sorrowing for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*, a ready receiving of a good report *s*, and unwillingnesse to admit of an evil report concerning them *t*, discouraging tale bearers *u*, flatterers *w*, and slanderers *x*, love and care of our own good name, and defending it when need require hath, keeping of lawfull promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

b Zechar. 8. 16.
c 3 John v. 12.
d Prov. 31. 8, 9.
e Psalm. 15. 2.
f 2 Chro. 19. 9.
g 1 Sam. 19. 4, 5.
h Josh. 7. 19.
i 2 Samuel 14. 18, 19, 20.
k Lev. 19. 15. Prov. 14. 5, 25.
l 2 Cor. 1. 17, 18. Ephes. 4. 25.
m Heb. 6. 9. 1 Cor. 13. 7.
n Romans 1. 8. 2 John verse 4. 2 John v. 3, 4.
o 2 Cor. 2. 4.
a Cor. 12. 21.
p Prover. 17. 9 1 Peter 4. 8.
q 1 Cor. 1. 4, 5, 7.
2 Tim. 1. 4, 5.
r 1 Sam. 22. 14.
s 2 Cor. 13. 6, 7.
t Psalm. 15. 3.
u Prov. 25. 23.
w Prover. 26. 24, 25.
x Psal. 101. 5.
y Prov. 22. 1.
1 John 2. 8, 9.
z Psa. 15. 4.
a Phil. 4. 8.

Q. *What are the sins forbidden in the ninth Commandement?*

A. The sins forbidden in the ninth commandement are all prejudicing the truth, and the good name of our neighbours as well as our own *b*, especially in publick judicature *c*, giving false evidence *d*, suborning false witnesses *e*, wittingly appearing & pleading for an evil cause

b 1 Sam. 17. 18. 2 Sam. 16. 3. 2 Sam. 19. 9, 10, 25, 26.
c Lev. 19. 15. Hebrews 1. 4.
d Prover. 19. 5. Prov. 6. 16, 19.
e Acts 6. 13.

cause, outfacing and overbearing the truth *f*, passing unjust sentence *g*. calling evil good, and good evil, rewarding the wicked according to the work of the righteous, & the righteous according to the work of the wicked *h*, forgery *i*, concealing the truth, undue silence in a just cause *k*, and holding our peace when iniquity calleth for either a reproof from our selves *l*, or complaint to others *m*: speaking the truth unseasonably *n*, or maliciously to a wrong end *o*, or perverting it to a wrōg meaning *p*, or in doubtfull and equivocall expressions to the prejudice of truth or justice *q*, speaking untruth *r*, lying *s*, slandering *t*, Backbiting *u*, detracting *w*, tale bearing *x*, whispering *y*, scoffing *z*, reviling *a*, rash *b*, harsh *c*, & partiall censuring *d*, misconstruing intentions, words and actions *e*, flattering *f*, vain-glorious boasting *g*, thinking or speaking too highly, or too meanly of our selvs or other s *h*, denying the gifts & graces of God *i*, aggravating smaller faults *k*, hiding excusing, or extenuating of sins when called to a free confession *l*, unnecessary discovering of infirmities *m*, raising false rumours *n*, re-

f Jerem. 9. 33 Acts 24 2, 5 Psalm 12 3, 4 Psal. 12. 2, 3
g Prov. 17 15 1 Kings 21. 9 to 11, 2 13
h Isaiah 1. 3
i Psalm 119 69 Luke 19. 8 Luke 6. 5, 6, 7
k Levit. 1 Deuter. 13. 8 Acts 5. 3, 8, 9 2 Tim. 4 6 1 Kings 1. 6 Levit. 19. 17
m Isaiah 3 9 4
n Prov. 29. 11
o 1 Sam. 32. 19, 20. with Psal. 52 1, 2, 3, 4
p Psal. 55. 5 John 2. 19 with matth. 26, 60, 61
q Genesis 3. 5 Gen 26. 7, 9
r Isaiah 59 13
s Levit. 19. 11 Coloss 3 9
t Psalm 50. 20
u Psalm 15 3
w James 4. 11 Jerem. 38. 4
x Lev. 19. 16
y Rom. 1. 29, 30
z Genesis 21 6 with Gal 4 27
a 1 Cor 6 10
b matth. 7. 1
c Acts 28 4
d Gen. 38. 24 Romans 2. 1

e Neh 6 6, 7 8 Rom. 3. 8 Psalm 69. 10. 1 Sam 1. 13 14 15. 2 Sam. 10. 3. f Psal 12. 3 g 1 Tim. 3. 2. h Luke 38 9. 11. Rom. 12 16. 1 Cor 4. 6 Acts 13. 32 Exo 4 10, 11, 12, 13. 14. i John 7, 56 Job 4. 6. k Mat. 7. 3, 4, 5. l Psalm 23. 13. Prov. 30. 10. Gen 3. 11, 23. Jer. 3 35. 2 King. 5. 25. Gen. 4. 6. m Gen. 9. 22. Prov. 35. 9, 10. n Exod. 29 1.

ceiving & countenancing evil reports *o*, and stopping out errors against just defence *p* evil suspicion *q* envying or grieving at the deserved credit of any *r*, endevouring or desiring to impair it *s*, rejoycing in their disgrace and infamy *t*, scornfull contempt *u*, fond admiration *w* breach of lawfull promises *x*, neglecting such things as are of good report *y*, & practising or not avoiding our selves, or not hindring, what we can in others, such things as procure an ill name *z*.

o Prov. 29 12
p Acts 7.56,57 Job 32.13,14
q 1 Cor. 11.3,5 1 Tim. 5.4
r Numb. 11.2 Matth. 21.15
s Est. 4.12,13
t 1 Cor. 4.8.22
u Psal. 35.15, 16.
w Jude vers. 6. Acts 11.22.
x Rom. 1.31. 2 Tim. 3.3.
y 1 Sam. 2.24, 30. and 13.2, 13. Prov. 5.8,9 Prover. 1.33.

Q. Which is the tenth Commandement?

A. The tenth commandement is, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his oxe, nor his asse, nor any thing that is thy neighbours *a*.

a Exod. 20.17

Q. What are the duties required in the tenth commandement?

A. The duties required in the tenth commandement, are such a full contentment with our own condition *b*, and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto an further all that good which is his *c*.

b Heb. 13.5 1 Tim. 5,6
c Job 31.29 Rom 12.15 Psal. 122.7,8,9 1 Timot. 1.5 Esther 10.3 1 Cor. 15.4,5, 6,7.

Q. What are the sins forbidden in the tenth commandement?

A. The sins forbidden in the tenth commandement, are, discontentment with

with our own estate *d*, envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

Q. Is any man able perfectly to keep the commandements of God?

A. No man is able either of himself, *h*, or by any grace received in this life, perfectly to keep the commandements of God *i*, but doth dayly break them in thought *k*, word, and deed *l*.

Q. Are all transgressions of the law of God equally hainous in themselves, and in the sight of God?

A. All transgressions of the Law of God are not equally hainous, but some sinnes in themselves, and by reason of severall aggravations, are more hainous in the sight of God than others *m*.

Q. What are those aggravations that make some sins more hainous than others?

A Sins receive their aggravations,

From the persons offending *n*, if they be of riper age *o* greater experience, or grace *p*, emminent for profession *q*, gifts *r* place *s*, office *t* guides to others *u*, and whose example is likely to be followed by others *w*.

From the parties offended *x*, if immediately: against God *y*, his atributes *z*,

d 2 Kings 21. 4 Esther 5. 13 1 Cor. 10. 10
e Gal. 5. 26. James 3. 14, 16
f Psa. 112. 9. 10 Nehem. 2. 10
g Rom. 7. 7 8. Romans 13. 9. Colos 3. 5 Deuter. 5 21
h James 3. 2 John 15. 5 Rom. 8. 3.
i Eccl. 7. 20 1 John 1. 2. 10 Galat 5. 7 Rom. 7. 18 19
k Genesis 8. 5 Genesis 8. 21
l Rom. 3. 9 10, 11 Jam. 3. 2, 10 13
m John 19. 11 Exek. 8. 6. 13, 15 1 John 5. 16 Psal. 78. 17. 32, 36.
n Ierem. 2. 8
o Iob 32. 7 9 Eccl. 4. 13
p 1 Kings 11. 4, 9.
q 2 Sam 12. 14 1 Cor. 5. 1
r Iames 4 17 Luke 12. 47. 48.
s Ierem. 5. 4. 5
t 2 Sam. 12. 7, 8, 9. Ezek. 8. 11, 12
u Rom. 6. 17 to 25. w Gal. 2. 11, 12, 13, 14. x Math. 20. 38, 39. 1 Sam. 2. 35. Acts 5 3. Psal 51. 4. z Rom. 2. 4.

and

and worship *a*, against Christ, and his grace *b*, the holy Spirit *c*, his witnesse *d*, and workings *e*, against superiours, men of eminency *f*, and such as we stand especially related and engaged unto. *g*, against any of the Saints *h*, particularly weak brethren *i*, the souls of them or any other *k*, and the common good of all or many *l*.

From the nature and quality of the offence *m*, if it be against the expresse letter of the Law *n*, break many Commandements, contain in it many sins *o*, if not only conceived in the heart, but breaks forth in words and actions *p*, scandalize others *q*, and admit of no reparation *r*; if against means *s*, mercies *t*, judgement *u*, light of nature *w*, conviction of conscience *x*, publick or private admonition *y*, censures of the Church *z*. civil punishments *a*, and our own prayers, purposes, promises *b*, vows *c*, covenants *d*, and engagements to God or man *e*, if done deliberately *f*, wilfully *g*, presumptiously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuance *p*; or relapsing after repentance *q*.

From circumstances of time *r*. and

a Mat. 1, 8. 24
b Heb. 2. 2, 3 Heb. 3. 25
c Heb. 10. 29 Mar. 12. 31, 32
d Ephes. 4. 30
e Heb. 5 4, 5
f Jude vers. 3 Num. 12. 8, 9 Isaiah. 3. 5
g Prov. 30. 17 2 Cor. 11. 15 Psal. 55. 12, 13 14, 15
h Zeph. 2. 8 10 11. Matth. 18 5 1 Corin. 6. 8 Revelat. 17. 6 21 Cor. 5. 12, 13 Rom. 14. 13, 14 15
i Ezek. 13. 19 1 Corin 8. 12 Revelat. 28. 13 Matth. 23. 15
l 1 Thes. 2. 15 16. Josh. 22. 20
m Prov 5 30 to the end.
n Ezra 6. 10 11, 12 1 King. 11. 9, 10
o Coloss. 3. 5 1 Corin. 6. 9 Prov 6 32. 33 Joshua 7. 21
p Jam. 1. 14, 15 Matth. 5. 24 Micah 2. 1
q Matth. 18. 7 Rom. 2. 23, 24
r. Deut. 22. 22 with ver. 28 29 Prov. 32. 33 34, 35
s Mat. 11. 21, 22 23, 24. Joh 15. 22 *t* Is. 1. 5. Deu. 22 6. *u* Am. 4. 8 to 12. Jer. 5 3. *w* Rom. 1. 22, 27. *x* Rom. 1. 3 2 Dan 5. 12. Tit. 3. 10, 11. *y* Prov. 20. 1. *z* Titus 5. 10. Matth. 18. 7. *a* Pro. 27 22. Pro. 13 35. *b* Ps. 78. 4 35, 36 37, Jer. 2. 20. Jer. 42. 5, 6, 20, 21 *c* Ecc. 5. 4, 5, 6. Pro. 20. 25. *d* Lev. 26 25. *e* Pro 2, 17. Ez. 17. 18, 19. *f* Ps. 36. 4 *g* Jer. 6. 16. *h* Num. 15. 20. Ex. 21. 14 *i* Jer. 23 Pro. 7 13. *k* Ps. 52. 1, 43. John v. 10. *m* Num. 14. 22. *n* Zech 6. 11, 12. *o* Pr. 2. 14 *p* Ps. 57. 8 *q* Jer. 34. 8, 9, 10, 11 2 Pet. 1. 20, 21, 22, 23 1 Kin 5. 26.

place *s*; if on the Lords day t or other times of Divine wo ship *u*, or immediately before *w*, or after these x, or other helps to prevent or remedy such miscarriages *y*, if in publick, or in the presence of other, who are thereby likely to be provoked or defiled *z*.

s Jerem. 7 10. Isaiah 26. 10.
t Ezek. 23 37 38, 39.
u Isa. 38 3,4,5 Num. 25.6,7.
w 1 Cor. 11. 20,21.
x Jer. 7.8 9,10 Prov. 7.14,15 John 13.27,30.
y Eze. 9.13,14.
z 2Sam. 16. 22 1 Sam. 2 22, 23 24.

Q. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the sovereignty *a*, goodnesse *b*, and holinesse of God *c*, and against his righteous law *d*, deserveth his wrath & curse *e*, both in this life *f*, and that which is to come *g*: and cannot be expiated but by the bloud of christ *h*.

a Jam. 4.10,11
b Exod. 20.1, 2
c Heb. 1. 13. Levitic. 10. 3. Lev. 21.44. 45.
d 1 John 3. 4. Rom. 7. 12.
e Ephes. 5. 6. Galat. 3. 10.
f Lam. 3. 39. Deut 28 15. to the end.
g Tit. 25.42.
h Heb 9, 22.
i Pet. 1. 18,19

Q. *What doth God require of us that we may escape his wrath, and curse due to us by reason of the transgression of the Law?*

A. That we may escape the wrath & curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus christ *i*, and the diligent use of the outward means whereby christ communicates to us the benefits of his mediation *k*.

i Acts. 20 21 Matth. 3. 7. 8. Luke 13. 3,5. Acts 16. 30,31 Joh. 23. 16. 18.
k Prov. 21. 6. Prover. 8. 33 to the end.

Q. *What are the outward means whereby Christ communicateth to us the benefits of mediation?*

A. The outward and ordinary means whereby christ communicates to his church

Church the benefits of his mediation are, all his Ordinances especially the Word, Sacraments, and prayer: all which are made effectuall to the elect for their salvation *l*.

Q. *How is the Word made effectuall to salvation?*

A. The Spirit of God maketh the Reading but especially the preaching of the word, & effectual means of enlightning *m*, convincing, and humbling sinners *n*, of driving them out of themselvs, & drawing them unto Christ *o*, of conforming them to his Image *p*, & subduing them to his will *q*, of strengthening them against temptations and corruptions *r*, of building them up in grace *s*, & establishing their hearts in holiness and comfort through faith unto salvation *t*.

Q. *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the word publickly to the Congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, & with their families *x*, to wch end the holy Scriptures are to be translated out of the Original into vulgar languages *y*.

Q. *How is the word of God to be read?*

A. The holy Scriptures are to be read with an high, and reverent esteem of them *z*: with a firm perswasion that they are the very Word of God *a*, & that he

l Matth 18.19, 20. Acts 2.42, 46,47
m Nehem. 8.8. Acts 26.18 Psalm 9.8
n 1 Cor. 4.24, 25.
2 Chro. 34.8, 19,26,27,28
o Acts 2.37,41 Acts 8,27 to 39
p 2 Cor 3. 8
q 2 Cor. 10.4, 5,6, Rom 6.17
r Mat. 4.4,5,7 Eph. 6,17 Psalm 119.11 1 Cor. 10.11
s Acts 10, 32 2 Tim 3 13,16 17.
t Rom. 16 25, 1 Thessal. 3.2, 10,11,13 Rom. 15.4 Rom. 10.13,14, 15,16,17 Rom. 1.16.
u Deut. 31 9, 11,12,13 Nehem. 8 2,3 Neh. 9 2,3,4,5
w Deut. 17.19 Rev. 1.3 John 5.39 Isaiah 34.16
x Deuter 6 6, 7,8 9 Gen. 18,17.19 Psal. 78 5,6,7.
y 1 Cor. 14.6, 9,10,11,15,16, 21,27,28
z Psal. 19.10 Neh. 8.3. to 10 Exod. 24. 17 Isaiah 66.2
a 2 Pet. 1.19, 20,21

o.ll/.

only can enable us to understand them *b*, with desire to know, believe, and obey the will of God revealed in them *c*; with diligence *d*, and attention to the matter and scope of them *e*; with meditation *f*, application *g*, self denial *h*, and prayer *i*.

Q. *By whom is the word of God to be preached?*

A. The word of God is to be preached onely by such as are sufficiently gifted *k*, and also duly approved and called to that office *l*.

Q. *How is the word of God to be preached by these that are called thereunto?*

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine *m*, diligently *n*, in season, and out of season *o*, plainly *p* not in the enticing words of man, wisedome, but in demonstration of the Spirit, & power *q*, faithfully, making known to the whole counsel of God *s*, wisely *t*, applying themselves to the necessities and capacities of the hearers *u*, zealously *w*, with fervent love of God *x*, and the souls of his people *y*, sincerely *z*, aiming at his glory *a*, and their conversion *b*, edification *c*, and salvation *d*.

Q. *What is required of those that hear the word preached.*

b Luke 24. 45. 1 Cor. 3. 13, 14. 15, 16 Deut. 17. 19 20.
d Acts 17. 11.
e Acts 8 30 31. Luke 10, 26, 7, 28.
f Psalm 1. 2 Psalm. 119. 97.
g 1 Cor. 3 4. 11
h Prov. 3. 5 Deuter. 33 3
i Prov. 21. 107 Psalm 119. 128 Neham. 8. 6
k 1 Tim. 3. 2, 6 Eph 4 89. 10, 11 Hos. 4. 6 Malac. 2. 7 2 Cor. 3 6.
l Jer. 14. 15 Rom. 10 15 Hebrews 5 4 1 Cor. 12. 28, 29 1 Tim. 3. 10, and 4. 14, and 5. 22.
m Tit. 2. 1, 8
n Acts 18. 25
o 2 Tim. 4. 2
p 1 Cor. 14. 19
q 1 Corin. 2. 4
r Jerem. 13. 18 1 Cor. 4. 1, 2
s Acts 20. 27
t Col 1 28 2 Tim. 2. 19
u 1 Cor. 3. 2 Heb. 5. 12, 13, 14 Luke 12. 43
w Acts 18. 25
x 2 Cor. 5. 13 14 Phil 1. 15, 16 17.
y Col. 4. 12 2 Cor. 12. 15
z 2 Cor 2. 17 2 Cor. 4. 2.
a 2 Cor. 12. 19.

a 1 Thess. 2. 4, 5, 5. John 7. 18. *b* 1 Cor. 9. 19, 10, 21, 22. *c* Eph. 4. 12 *d* 1 Tim. 4. 16. Acts 26. 16, 17, 18.

A. It

A. It is required of those that hear the Word preached, that they attend upon it with diligence *e* preparation *f*, and prayer *g*, examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meekneſſe *l*, and readineſſe of minde *m*, as the Word of God *n*, meditate *o*, and conferre of it *p*; hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

Q. *How do the Sacraments become effectuall means of salvation?*

A. The Sacraments become effectual means of ſalvation, not by any power in themſelves, or any vertue derived from the piety and intention of him by whom they are adminiſtred, but onely by the working of the holy Ghoſt, and the bleſſing of Chriſt by whom they are inſtituted *f*.

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance inſtituted by chriſt in his church *t*, to ſignifie, ſeal, and exhibite *u*, unto those that are within the covenant of grace *w*, the benefits of his mediation *x*, to ſtrengthen, and increaſe their faith and all other graces *y*, to oblige them to obedience *z*, to teſtifie and cheriſh their love and communion one with another *a*, and to diſtinguiſh them from those that are without *b*.

e Prov. 8. 34.
f 1 Pet. 2. 1. 2. Luke 8. 18.
g Pſal. 119. 18 Ephes. 6. 18, 19
h Acts 17. 11.
i Heb. 4. 2.
k 1 Theſſ. 2. 10.
l James 1. 21
m Acts 17. 13.
n 1 Theſſ 2. 13
o Luke 9. 44. Hebrews 2. 1. Luke 24. 14. Deut. 6. 6, 7.
q Prover. 2. 1. pſal. 119. 11.
r Luke 8. 15. James 1. 25.

f 1 Pet. 3. 21. Acts 8. 13.
s with verſe 23.
1 Cor. 3. 6, 7. Cor. 12. 13.
t Geneſ. 15. 7, 10. Ex. 12. cha. Matth. 28. 19 Mat. 26. 27, 28.
u Rom. 4. 11.
1 Cor. 11. 24, 25
w Rom. 15. 8 Exod. 12. 47.
x Acts 2. 38. 1 Cor. 10. 16
y Rom. 4. 11. Galat. 3. 27.
z Rom. 6. 3, 4. 1 Cor. 10. 21.
a Eph. 4. 2, 3, 4, 5. 1 Col. 12. 13
b Eph. 2. 11, 12. Gen. 34. 14.

Q. *What*

Q. What are the parts of a Sacrament?

A. The parts of a Sacrament are two; the one, an outward and visible signe used according to Christs own appointment; the other an inward and spirituall grace thereby signified *c*.

c Matth. 3. 1 1 Peter 3. 24 Rom. 2. 28, 29

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments, Baptisme, and the Lords Supper *d*.

d Matth. 28. 19 1 Cor. 11. 20, 22 Matth. 26. 26, 27, 28

Q. What is Baptisme?

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing, with water, in the Name of the Father & of the Son, and of the holy Ghost *e*, to be a signe and seal of ingrafting into *h*imself *f*, of remission of sins by his bloud *g*, and regeneration by his Spirit *h*, of Adoption *i*, and resurrection into everlasting life *k*, and whereby the parties baptized are solemnly admitted into the visible Church *l*; and enter into an open and professed ingagement, to be wholly and only the Lords *m*.

e Matth. 18. 29 *f* Galat. 3. 17 *g* Matth. 1. 4 Revelat. 1. 5 *h* Titus 3. 4 Ephes. 5. 26 *i* Gal. 3. 26, 27 *k* 1 Cor. 15. 29 Romans 6. 5 *l* 1 Cor. 1. 13 *m* Rom. 6. 4

Q. Unto whom is Baptisme to be administred?

A. Baptisme is not to be administred to any that are out of the visible Church,

and so strangers from the Covenant of promise, till they professe their faith in Christ and obedience to him *n*: but infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptised *o*.

n Acts 8.36,39 Acts 2. 38
o Gen 17. 7,9 with Gal 3. 9 14 and Col. 2 11,12,13. Acts 2. 38, 39, and Rom. 4. 11, 12 1 Cor. 7 14 Matth. 28. 19 Luke 18.15, 16 Rom 11. 16

Q. *How is our Baptism to be improved by us?*

A. The needfull but much neglected duty of improving our Baptism, is to be performed by us all our life long especially in the time of temptation, & when we are present at the administration of it to others *p*, by serious and thankfull consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges & benefits, conferred and sealed thereby & our solemn vow made therein *q* by being humbled for our sinfull defilement, our falling short of, and walking contrary to the grace of Baptism and our ingagements *r*, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament *s*, by drawing strength from the death & resurrection of Christ, into whom we are baptized for the mortifying of sin, & quickening of grace *t*, and by endeavouring to live by faith *u*; to have our conversation in holinesse & righteousnesse,

p Col. 2 11,12 Rom. 6.4,6,21
q Rom. 6. 3, 4 5.
r 1 Corinth. 11, 12, 13 Rom. 6. 2, 3
s Rom. 4. 11, 12 1 Pet. 3. 21
t Rom. 6. 3, 4 5
u Gal. 3 26, 27

ousnesse *w*, as those that have therein given up their names to Christ *x*, and to walk in brotherly love, as being baptized in the same Spirit into one body *y*.

w Rom. 6. 23
x Acts 2. 38
y 1 Corin. 12. 13, 25, 26, 27

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament *z*, wherein, by giving, and receiving bread and wine according to the appointment of Iesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and bloud, to their spirituall nourishment and growth in grace *a*, have their union and communion with him confirmed *b*, testify and renew their thankfulness *c*, & ingagement to God *d*, and their mutuall love and fellowship each with other, as members of the same mysticall body *e*.

z Luke 22. 20
a Mat. 26. 25, 26, 27, 28
1 Cor. 11. 23, 24, 25, 26
b 1 Cor. 10. 16
c 1 Cor. 20. 24, 25, 26
d 1 Corin. 10. 14, 15, 16, 21
e 1 Cor. 10. 17

Q. *How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?*

A. Christ hath appointed the Ministers of his word in the administration of the Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution thanksgiving, and prayer, to take and break the bread, & to give both the bread and the Wine to the communicants, who are, by the same appointment, to take, and eat the bread, and to drink the Wine, in

thankful remembrance, that the body of Christ was broken and given, and his bloud shed for them *f*.

f Cor. 11. 23 24. Matth. 16 21, 23, 28 Mark 14. 22 23, 24 Luke 21. 19, 20

Q. How do they that worthily communicate in the Lords Supper, feed upon the body and bloud of Christ therein?

A. As the body & bloud of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lords Supper *g* & yet are spiritually present to the faith of the receiver, no less truly & really then the elements themselves are to the outward senses *h*, so they that worthily communicate in the Sacrament of the Lords supper, do therein feed upon the body & bloud of Christ, not after a corporall, or carnall but in a spirituall manner, yet truly & really *i*, while by faith they receive and apply unto themselves Christ crucified and all the benefits of his death *k*.

g Acts 3. 22

h Mat. 16. 25 26

i 1 Corin. 12 24, 25, 26, 27 28. 29

k 1 Corin. 10 16

Q. How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it l?

A. They that receive the Sacrament of the Lords supper, are before they come to prepare themselves thereunto, by examining themselves of their being in Christ *m*, of their sins *n*, & want of the truth & measure of their knowledge *o*, faith *p*, repentance *q*, love to God & the brethren *r*, charity to all men *s*, forgi-

l 1 Cor. 11. 28
m 2 Cor 13. 5
n 1 Cor. 5. 7 with Exod. 12 13
o 1 Cor. 11. 29
p 2 Cor. 13. 5 Matth 26. 28
q Zech. 12. 10 1 Cor. 11. 31
r 1 Cor 10. 16 17 Acts 2. 46, 47
s 1 Corin. 5. 8 1 Cor. 11. 18 22

ving those that have done them wrong[t] of their desires after Christ[u], & of their new obedience[w], by renewing the exercise of these graces[x], by serious meditation[y], and fervent prayer[z].

Q. May one who doubteth of his being in Christ, or of his due preparation come to the Lords Supper?

A. One who doubteth of his being in Christ, or of his preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof[a], and in Gods account, hath it, if he be duly affected with the apprehension of the want of it[b], and unfainedly desires to be found in Christ[c], & to depart from iniquity[d], in which case (because promises are made, and this Sacrament is appointed for the relief even of weak and doubting Christians[e]) he is to bewail his unbelief[f], & labour to have his doubts resolved[g], and so doing he may & ought to come to the Lords Supper, that he may be further strengthened[h].

Q. May any who professe the Faith and desire to come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, & desire to come to the Lords Supper, may & ought to be kept

t Mat. 5 23,24
u Isaiah 55. 1 John 7 37
w 1 Cor. 5. 7,8
x 1 Cor. 11 25 26, 28 Heb 20 21,22 24
y Psalm 46. 6
z 1 Cor. 11. 24 25
z 1 Chron. 30 18, 9 Matth. 26. 26
a Isaiah 50. 10 1 John 5. 13 Psalm 88 throughout Psal. 77, 1 to 12 Jonah 2 4, 7
b Isa. 34 7, 8, 9 10. Mat. 3. 4 Psal. 31. 22 Psa. 37. 13, 22 25
c Phil. 3. 8, 9 Psalm 10. 17
d Psa 43. 1, 2, 5 11
d 2 Tim. 2. 19 Isaiah 50 10 Psa. 66. 18, 19 20
e Isaiah 40. 11 29, 31 Matth. 11. 28 Matth 12. 20 Matth. 16. 28
f Mark 9. 14
g Acts 2 37 Acts 16. 30
h Rom. 4. 11 1 Cor. 11. 28

from that Sacrament by the power which Christ hath left in his Church *i*, untill they receive instruction, and manifest their reformation *k*.

Q. What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?

A. It is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance *l*, diligently observe the Sacramental elements and actions *m*, heedfully discern the Lords body *n*, and affectionately meditate on his death and sufferings *o*, and thereby stir up themselves to a vigorous exercise of their graces *p*, in judging themselves *q*, and sorrowing for sin *r*, in earnest hungering and thirsting after Christ *s*, feeding on him by faith *t*, receiving of his fulnesse *u*, trusting in his merits *w*, rejoycing in his love *x*, giving thanks for his grace *y*, in renewing of their Covenant with God *z*, and love to all the Saints *a*.

Q. What is the duty of Christians after they have received the Sacrament of the Lords Supper?

A. The duty of Christians after they have received the Sacrament of the Lords supper, is, seriously to consider how they have

i 1 Corin. 11. 27 to the end. with Mat. 7. 6 *k* and 2 Cor. 6. 14 and Jude v. 23 and 1 Tim. 1. 16 *k* 2 Cor. 2. 7

l Levit. 10. 3 Heb. 22. 18 Psalm. 5. 7

m Exod. 24. 8 with Mat. 26. 23

n 1 Cor. 11. 19

o Luke 22. 19

p 1 Cor. 10. 3, 4, 5, 11, 14

q 1 Cor. 11. 31

r Zech. 12. 10

s Revel. 24. 17

t John 6. 35

u John 1. 16

w Phil. 3. 9

x Psal. 63. 4, 5

y 2 Chron. 30. 21

z Jerem. 50. 5 Psalm 50. 5

a Acts 2. 42

have behaved themselves therein, and with what successe *b*, if they find quickning and comfort, to blesse God for it *c*, beg the continuace of it *d*, watch against relapses *e*, fullfill their vows *f*, & incourage themselves to a frequent attendance on that ordinance *g*, but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament *h*, in both which if they can approve themselves to God & their own consciences, they are to wait for the fruit of it in due time *i*, but if they see they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care and diligence *l*.

b Psal. 28. 7 Psalm. 85. 8. 2 Corin. 11. 17 30. 31
c 2 Chr. 30. 21. 22. 23, 25, 26 Acts 2. 42, 46 47.
d Psal. 35. 10 Cant. 2. 4 1 Chro. 29. 18
e 1 Cor. 10 3, 4, 5, 12
f Psal 50. 14
g 1 Cor. 11. 25 26. Acts 2. 42. 46
h Can. 3. 1, 2. 3, 4, 5, 6
i Psal. 21 28 Psalm. 42. 3 8. Psal. 43. 3, 4, 5
k 2 Chron. 30. 18, 19 Isaiah 1. 16, 18
l 2 Chro. 7. 11 1 Chro. 15. 12 13, 14

Q. Wherein do the Sacraments of Baptism and the Lords Supper agree?

A. The Sacraments of Baptism and the Lords Supper agree, in that the author of both is God *m*, the spirituall part of both is Christ & his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel, and by none other *p*, and to be continued in the Church of Christ untill his second comming *q*.

m Mat. 28. 19. 1 Corin. 11. 23
n Rom. 6. 3, 4 1 Corin, 10. 16
o Rom, 4. 11. with Col. 2. 12 Mat. 26, 27, 28
p John 1. 33 Mat. 28. 19 1 Corin. 11. 23. 1 Corin. 4. 12 Heb. 5. 4
q Matth. 28 19, 20 1 Cor, 11. 26.

Q. Wherein doth the Sacrament of Baptism and the Lords Supper differ?

A. The Sacraments of Baptism and the Lords Supper differ, in that, Baptism is to be administred but once, with

water to be a sign & seal of our regeneration & ingraffing into Christ *r*, & that even to infants *s*: whereas the Lords Supper is to be administred often, in the Elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul *t*, and to confirme our continuance and growth in him *u*, and that onely to such as are of yeares and ability to examine themselves *w*.

r Matth 3. 11 Titus 3. 5 Galat. 3. 27
s Gen. 17. 7, 9 Acts 2. 38, 39 2. Cor. 7. 14
t 1 Cor. 11. 23 24, 25, 26
u 1 Cor. 10. 16
w 1 Cor. 11 28, 29

Q. *What is prayer?*

A. Prayer is an offering up of our desires unto God *x*, in the Name of Christ *y* by the help of his Spirit *z*, with confession of our sins *a*, and thankfull acknowledgement of his mercies *b*.

x Psalm 62. 86
y John 16. 23
z Rom. 8. 26
a Psalm 32. 5, 6 Daniel 9. 4
b Phil. 4. 6

Q. *Are we to pray unto God only?*

A God onely being able to search the hearts *c*, hear the requests *d*, pardon the sins *e*, and fulfill the desires of all *f*, and onely to be believed in *g*, and worshipped with religious worship *h*, prayer, which is a speciall part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

c 1 Kings 8. 39 Acts 1. 24 Romans 8. 27
d Psalm 65. 1
e Mich. 6. 18
f Psal. 145. 18, 19
g Rom 10. 14
h Matth. 4. 20 2 Cor. 1. 2
i Psal 50. 15
l Rom. 10. 14

Q. *What is it for to pray in the Name of Christ?*

A. To pray in the name of Christ, is in obedience to his command, and in confidence on his promises, to ask mercy for his sake *m*, not by bare mentioning of his name *n*, but by drawing our in-

m John 24 13, 14 John 6. 24 Daniel 9. 17
n Matth. 7 21

incouragement to pray, and our boldnesse, strength, and hope of acceptance in prayer, from Christ and his mediation *o*.

o Heb. 4 14, 15 2. 1 John 5 13, 14, 15

Q. Why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great as that we can have no access into his presence without a Mediator *p*; & there being none in heaven or earth appointed to, or fit for that glorious work, but Christ alone *q*; we are to pray in no other name but this only *r*.

p John 14. 6 Isaiah 59. 2 Ephes 3. 12 *q* John 6 27 Heb. 7. 25, 26 27 1 Tim. 2 5 *r* Colos 3. 7 Heb. 13. 20

Q. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by inabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections & graces which are requisite for the right performance of that duty *s*.

s Rom. 8 26, 27 Psalm 10. 17 Zechar. 10. 12 *t* Ephes. 6. 18 Psalm 28 9

Q. For whom are we to pray?

A. We are to pray for the whole Church of Christ upon earth *t*, for Magistrates *u* & Ministers *w*, for our selves *x*, our brethren *y*, yea our enemies *z*, & for all sorts of men living *a*, or that shal live hereafter *b*, but not for the dead *c*, nor

u 1 Tim. 2. 1, 2 *w* Colos. 4. 3 *x* Gen. 32. 11 *y* James 5. 16 *z* Mark 5. 44 *a* 1 Tim. 1. 2 *b* John 7. 20 2 Sam 7. 29 *c* 2 Sam. 12. 24 22, 23

for those that are known to have sinned the sin unto death *d*.

d 2 John 5. 16.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our owne, or others good *h*: but not for any thing that is unlawfull *i*.

e Matth. 6. 9. *f* Psal. 51. 8. Psalm 122. 6. *g* Matth. 7. 11. *h* Psal. 12. 4. *i* John 5. 14.

Q. *How are we to pray?*

A. We are to pray, with an awfull apprehension of the Majesty of God *k*, and deep sense of our own unworthinesse *l*, necessities *m*, and sins *n*, with penitent *o*, thankfull *p*, and inlarged hearts *q*, with understanding *r*, faith *s*, sincerity *t*, fervency *u*, love *w*, and perseverance *x*, waiting upon him *y*, with humble submission to his will *z*.

k Eccl. 5. 1. *l* Gen. 18. 27. Gen. 32. 10. *m* Luke 15. 17. 18. 19. *n* Luke 18. 13. 14. *o* Psalm. 51. 17. *p* Phil. 4. 6. *q* 1 Sam. 1. 15. *r* 1 Sam. 2. 1. *s* 1 Cor. 4. 15. *t* Mark 1. 14. James 1. 6. *u* Psal. 141. 18. Psalm 17. 1. *w* Jam. 5. 16. *x* 1 Tim. 2. 8. *y* Ephes. 6. 18. *z* Mich. 7. 7. Mat. 26. 39. *a* John 5. 14.

Q. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of use to direct us in the duty of praying *a*; but the speciall rule of direction is that form of prayer, which our Saviour Christ taught his Disciples, commonly called the Lords prayer *b*.

b Mat. 6. 9. 10. 11. 12. 13. Luke 11. 1. 2. 3. 4.

Q. *How is the Lords prayer to be used?*

A. The Lords Prayer is not onely for direction, as a pattern according to wch we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other gifts necessary to the right per-

performance of the duty of prayer *c*.

Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer (contained in these words, **Our Father which art in heaven** *d*) teacheth us when we pray; to draw near to God with confidence of his fatherly goodnes, and our interest therein with reverence and all other child like dispositions *f*, heavenly affections *g*, and due apprehensions of his soveraigne power, Majesty, and gracious condescention *h*; as also to pray with and for others *i*.

Q. *What do we pray for in the first Petition?*

A. In the first Petition (which is **Hallowed be thy Name** *k*) acknowledging the utter inability & indisposition that is in our selves and all men to honour God aright *l*, we pray that God would by his grace inable and incline us and others to know, to acknowledge & highly to esteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works and whatsoever he is pleased to make himself known by *q*, and to glorify him in tho. ght

c Matt 6 9 with Luke 11. 12

d Matth. 6 9

e Luke 11. 13 Romans 8. 15.
f Isaiah 64. 9
g Psal. 123. 1 Lam. 3 41.
h Isa 63. 15, 16 Neh 1 4, 5, 6.
i Acts 12. 5

k Matth. 6 9
l 2 Corin 3. 5 Psalm 50. 15
m Psal. 67. 2, 3.
n Psal. 83. 18
o Psalm. 89. 10 11, 12, 13, 14.
p 2 Thess. 3. 1 Psal. 147. 9 20 Psal 130. 1, 2, 3 2 Cor. 2 25, 25.
q Psal. 145 throughout. Psalm 8. throughout.

thought, word *r*, & deed *s*, that he would prevent & remove Atheism *t*, ignorãce *u*, idolatry *w*, and profaneness *x*, and whatsoever is dishonourable to him *y*, and by his over-ruling providence, direct and dispose of all things to his own glory *z*.

Q. *What do we pray for in the second Petition?*

A. In the second Petition [which is Thy Kingdom come *a*,] acknowledging our selves and all mankind to be by nature under the dominion of sin and Sathan *b*; we pray that the kingdome of sin and Sathan may be destroyed *c*, the Gospel propagated throughout the world *d*, the jews called *e*, the fulnesse of the Gentiles brought in *f*, the Church furnished with all Gospel officers & ordinances *g*, purged from corruption *h*, countenanced and maintained by the civil Magistrate *i*, that the ordinance of Christ may be purely dispensed & made effectuall to the converting of those that are yet in their sins, & the confirming, comforting & building up of those that are already converted *k*; that Christ would rule in our hearts here *l*, and hasten the time of his second coming, and our reigning with him for ever *m*, and that he would be pleased so to exercise the kingdome of his power in all the world, as may best coduce to these ends *n*

Q. *What*

r Psal. 103. 1. Psalm 19. 14
s Phil. 9 1
t Philip. 6 7. 1, 2, 3 4.
u Eph. 1. 17 18
w Psal. 9 7.
x Psal. 74. 18, 2, 3.
y 2 Kings 19. 15, 16
z 2 Chr 20. 6, 10, 11, 12. Psal 83 throughout. Psal. 140. 45.
a Matth 6. 10
b Ephes. 2. 23.
c Psal. 68. 1 18 Lev 12. 10, 11
d 1 Thess 3. 1
e Rom. 10 1
f John 17 9, 10. Rom. 11. 25 26. Psalm 67. throughout.
g Matth. 9 38 2 Thessa. 3. 1
h Malac 1 11 Zephan. 3. 9
i 1 Tim. 2. 2.
k Act. 4 29, 30 Eph 6. 18, 19, 20. Rom 15 29, 30, 32 2 Thes. 1 11. 2 Thes 2 16, 17
l Eph 3. 14, 15 16, 17, 18, 19 20
m Rev. 22. 20.
n Isa 64 1, 2. Revelat. 4. 9, 10, 11.

Q. What do we pray for in the third petition?

A. In the third Petition (which is **Thy will be done on earth as it is in heaven** *o*,) acknowledging by nature we and all men are not only utterly unable and unwilling to know and to do the will of God *p*, but prone to rebell against his word *q*, to repine and murmur against his Providence *r*, and wholly inclined to do the will of the flesh, and of the devil *s*. We pray that God would by his Spirit take away from our selves and others all blindness *t*, weakness *u*, indisposedness *w*, & perverseness of heart *x*, and by his grace make us able and willing to know, do, and submit to his will in all things *y*, with the like humility *z*, cheerfulness *a*, faithfulness *b*, diligence *c*, zeal *d*, sincerity *e* and constancy *f*, as the Angels do in heaven *g*.

o Matth. 6.10.
p Rom. 7.18. Job 21.14
1 Cor 2.14.
q Rom. 8.7
r Exod. 7 7 Numb. 14.2.
s Ephes. 2.2
t Eph. 1.17,18
u Ephes. 5.16
w Mat. 26 40. 41
x Jer. 31.18,19
y Psalm. 119.18 15,36 Acts 21.14
z Micah 6.8
a Psal. 100 Job 1 21.
2 Sam. 15.25.
b Isaiah 38.3
c Psa. 119 4 5
d Rom. 12.11
e Psa. 1 9 8
f Ps. 119 112
g Isaiah 6.23 Psa 103.20,21 Matth. 18,10

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition (which is **Give us this day our daily bread** *h*) acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, & to have them cursed to us in the use of them *i*, & that neither they of themselves are able to sustain us *k*, not we

h Matth. 6.11

i Genesis 2.17 Genesis 3.17 Rom 7.20 21, 22. Jer. 5.25 Deut. 28 15. to the end.
k Deutr. 8.3.

l Genes. 32. 10 we to merit l, or by our own industry to
m Deut. 8.17 18 procure them m, but prone to desire n,
n Jerem. 16.13 Matth. 7.21. get o, and use them lawfully p; we pray
o Hosea 12,7 for our selves and others, that both they
p James 4.3 and we, waiting upon the providence of God from day to day, in the use of lawfull means, may, of his free gift, and as to his fatherly wisdome shall seem best, injoy a competent portion of them q, & have the same continued & blessed unto us in our holy and comfortable use of them r, and contentment in them s and be kept from all things that are contrary to our temporal support and comfort t.

q Gen 43.12, 13, 14 Genes. 28.20 Ephes. 4.28 2 Thess. 3.11 12 Phil. 4 6 r 1 Tim. 4. 3 4,5 s 1 Tim. 6 6 7, 8 Prover. 30. 19

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition [which is, Forgive us our debts, as we forgive our debtors u,] acknowledging that we and all others are guilty both of original and actuall sin, and thereby become debtors to the justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt w, we pray for our selves & others, that God of his free grace would, through the obedience and satisfaction of Christ apprehended & applyed by faith, acquit us both from the guilt & punishment of sin x, accept us in his beloved y, continue his favour & grace to us z, pardon our daily failings a, & fill us with peace and

u Matth. 6.12.

w Rom 3 9, 10 11 Matth. 18,14 Psalm. 130.34

x Rom. 3.24 25,26 Heb 9 12. y Ephes. 1. 6.7 z 2 Pet. 1,2 a Hosea 14. 2 Jeremi. 14. 7

and joy in giving us daily more and more assurance of forgiveness *b*; which we are the farther imboldened to ask, and incouraged to expect, when we have this testimony in our selves that we from the heart forgive others their offences *c*.

b Rom. 15. 13. Psalm. 11. 6, 8, 9, 10, 12

c Luke 11. 4. Matth. 6. 14, 15. Matth. 8 35

Q. *What do we pray for in the sixth Petition.*

A. In the sixth Petition, (which is And lead us not into temptation, but deliver us from evil *d*,) acknowledging that the most wise, righteous, & gracious God, for divers, holy and just ends may so order things, that we may be assaulted, foiled, and for a time led captive by temptations *e*, that Sathan *f*, the world *g*, & the flesh are ready powerfully to draw us aside and insnare us, and that we, even after the pardon of our sins, by reason of our corruptions, weakness and want of watchfulness *k*, are not subject onely to be tempted, and forward to expose our selves into temptations *l*, but also of our selves unable and unwilling to resist them, to recover out of them and to improve them *m*, and worthy to be left under the power of them *n*; we pray that God would so over-rule the world and all in it *o*, subdue the flesh *p*, and restrain

d Mat. 6 13.

e 2 Chr. 32. 31 *f* Chro. 21. 1. *g* Luke 11 34 Matth. 4 9. *h* James 1. 14. *i* Galat. 5 17. *k* Mat. 26. 42. *l* Mat. 26. 66. 67 71. 72 Galat. 1. 11 to 15 2 Chron. 18 3 with 2 Chron. 19 1 *m* Rom. 7. 23 4. 1 Chr 21 1, 2. 3. 4. Chron. 16. 7 8 9, 16. *n* Psa 81. 11. 12 *o* John 17. 5. *p* Psal. 51. 10, *p* Psalm 119. 133.

q 2 Cor 12.7 8
r 1 Cor.10.12 13.
s Heb.13.20,23

restrain Sathan *q*, order all things *r*, bestow and bless all means of grace *s*, and quicken us to watchfulnesse in the use of them, that we and all his people may by his providence be kept from being tempted to sin *t*, or if tempted, that by his spirit we may be powerfully supported and enabled to stand in the hour of temptation *u*, or when fallen, raised again and recovered out of it *w* and have a sanctified use, and improvement thereof *x*, that our sanctification and salvation may be perfected *y*, Sathan troden under our feet *z*, and we fully freed from sin, temptation, and all evil for ever *a*.

t Matth.26.4
Psalm. 19.13

u Eph.3.14 15, 16,17.
1 Thess.3,13
Jude verse24.
w Psa.51.12
x 1 Peter 5. 8,9,10
y 2 Cor.13.7,9
z Rom.16.20
Zechar 3.2
Luke 22.31,32
a Joh.17 15
1 Thess.5.23

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, (which is, For thine is the kingdome, the power, and the glory, for ever, Amen *b*,) teacheth us to enforce our Petitions with arguments *c*, which are not to be taken from any worthinesse in our selves, or in any other creature, but from God *d*; and with our prayers to joyn praises *e*, ascribing to God alone eternall soveraignty, omnipotency, and glorious excellency *f*: in regard whereof as he is able and willing to help us *g*; so we by faith are imboldned

b Matth.6.13
c Rom.15.30

d Dan.9.4.7,8 9,16,17,18,19
e Phil.4.5

f Chro.29 10, 11,13
g Eph 3.20 21
Luke 11.13.

imboldened to plead with him that he would *h*, and quietly to relie upon him that he will fulfill our requests *i*; and to testifie this our desire and assurance, we say, *Amen*.

h 2 Cor 20. 9
i 1 Chron. 14. 11
k 2 Cor. 14. 12
Rev. 22. 20, 21

FINIS.

THE SHORTER CATECHISM

First agreed upon

By the ASSEMBLY of DIVINES at *Westminster.*

And now approved by the Generall Assembly of the Kirk of *SCOTLAND*, to be a part of Uniformity in Religion, between the Kirks of CHRIST in the three Kingdomes.

First Printed at *Edenburgh*, and now reprinted at *London* for the Company of *Stationers*. 1651.

An ACT OF THE *Generall Assembly* Approving of the Shorter CATECHISME.

THe Generall Assembly having seriously considered the Shorter Catechisme, agreed upon by the Assembly of Divines sitting at Westminster, *with assistance of Commissioners from this Kirk, Do find upon due Examination thereof, That the said Catechisme is agreeable to the Word of God, and is nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk. And therefore Approve the said shorter Catechisme, as a part of the intended Uniformity to be a Directory for catechising such as are of weaker capacity.*

A. Ker.

THE SHORTER CATECHISME,

First agreed upon

By the Assembly of Divines at *Westminster*.

And now approved by the Generall Assembly of the Kirk of *Scotland*, to be a part of uniformity in Religion between the Kirks of Christ in the three Kingdomes.

Question.

What is the chief end of man?

A. Mans chief end is to glorifie God *a*, and to enjoy him for ever *b*.

Q. *What rule hath God given to direct us how we glorifie and enjoy him?*

A. The word of God (which is contained in the Scriptures of the Old and New

a 1 Cor. 10. 31. Rom. 11. 36.
b Psal. 73. 24. to the end.

c 2 Tim. 3. 16 Ephes. 2. 20 New Testament *c*) is the onely rule to direct us how we may glorifie and enjoy him *d*.

d 1 John 1. 3, 4

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *e*.

e 2 Tim. 1. 13 and 3. 16

Q. *What is God?*

A. God is a Spirit *f*, infinite *g*, eternall *h*, and unchangeable *i*, in his being *k*, wisdome *l*, power *m*, holinesse *n*, Iustice, goodnesse, and truth *o*.

f John 4. 24
g Job. 11. 9, 8. 9
h Psalm 90. 2
i James 1. 17
k Exod. 3. 14
l Psalm 147. 5
m Rev. 4. 8
n Rev. 15. 4
o Exod. 34. 5, 6, 7

Q. *Are there more Gods then one?*

A. There is but one onely, the living and true God *p*.

p Deut 6. 4 Jerem. 10. 10

Q. *How many persons are there in the God-head?*

A. There are three persons in the God-head, the Father, the Son, and the holy Ghost; and these three are one God, the same in substance, equall in power and glory *q*.

q 1 John 5. 7 Matth. 28. 19

Q. *What are the decrees of God?*

A. The decrees of God, are his eternal purpose according to the counsel of his will, whereby for his own glory, he hath fore ordained whatsoever comes to pass *r*.

r Ephes. 1. 4, 11 Rom. 9. 22, 23

Q. *How doth God execute his decrees?*

A. God executeth his Decrees in the Works of Creation and Providence.

Q. *What is the work of Creation?*

A. The

A. The Work of Creation is Gods making all things of nothing, by the word of his power, in the space of six dayes, and all very good *s*,

s Gen 1 chap. Heb. 11. 3

Q. *How did God create man?*

A God created man, male and female, after his own Image, in knowledge, righteousnesse, and holinesse, with dominion over the creatures *t*.

t Gen. 1. 26, 27 28 Coloss. 3. 10 Ephes. 4. 24

Q. *What are Gods works of providence?*

A. Gods works of providence are his most holy *u*, wise *w*, and powerfull preserving *x*, and governing all his creatures and all their actions *y*.

u Psal. 145. 17 *w* Psal. 104. 24 Isaiah 28. 29 *x* Heb. 1. 3 *y* Psal. 103. 19 Mat. 10 29, 30 31

Q. *What speciall act of providence did God exercise toward man in the estate wherein he was created?*

A. When God had created man, he entred into a covenãt of life with him, upon cõdition of perfect obedience: forbidding him to eat of the tree of the knowledg of good & evil, upon pain of death *z*

z Galat. 5. 12 Genesis 2. 17

Q. *Did our first parents continue in the estate wherein they were created?*

A. Our first Parents being left to the freedom of their own will, fell from the estate wherein they were created by sinning against God *a*.

a Gen. 3. 6, 7, 8 13 Eccles. 7 29.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

b 1 John 3. 4

Q. *What is the sin whereby our first Parents*

rents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*.

c Gen 3.6,12

Q. *Did all mankind fall in* Adams *first transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his posterity, all mãkind descending from him by ordinary generation sinned in him, & fell with him in his first transgression *d*.

d Gen.2.16,17. Rom.5,12. 1 Cor.15.21. 22.

Q. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery *e*.

e Rom.5,12.

Q. *Wherein consists the sinfulnesse of the estate whereinto man fell?*

A. The sinfulnesse of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of original righteousnesse, & the corruption of his whole nature, which is commonly called Original sin together with all actual transgressions which proceed from it *f*.

f Rom.5.12,13 Rom.5.10. to 20. Eph.2.1,2,3 James 1.14.15. Matth.15.6.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communiõ with God *g*, are under his wrath and curse *h*, and so made liable to all miseries in this life, to death itself, and to the

g Gen.38.10, 24
h Eph.2.2,3.

the pains of hell for ever *i*.

i Lam 3.5. Romans 6.29. Matth. 25, 45, 46.

Q. Did God leave all mankind to perish in the state of sin and misery?

A God having out of his meer good pleasure from all eternity elected some to everlasting life *k*, did enter into a covenant of grace to deliver them out of the state of sin and misery, and to bring them into state of salvation by a Redeemer *l*.

k Eph. 1.4.

l Rom. 3.20, 21, 22. Gal. 3.21, 22.

Q. Who is the Redeemer of Gods elect?

A. The only Redeemer of Gods elect, is the Lord Iesus Christ *m*, who being the eternall Son of God became man *n*, and so, was and continueth to be God and man in two distinct Natures, and one Person for ever *o*.

m 1 Tim. 1.5, 6. *n* John 1 14. Galat. 4.4. *o* Romans 9. Luke 1.35. Coloss. 2.9. Heb. 7.24, 25.

Q. How did Christ being the Son of God become Man?

A. Christ the Son of God became Man by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*.

p Heb 2.14, 16 and 10.5. *q* Mat. 26.33. *r* Luke 1.27, 33, 35, 42. Galat. 4.4. *s* Heb. 4.15. and 7.26.

Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation and Exaltation *t*.

Acts 3.21, 22 Heb. 12.25. with 2 Cor. 13.3. Heb. 5.5, 6, 7. and 7.15. Psalm 1.6. Isaiah 9.6, 7. Matth. 21.5. Psalm 2.8, 9. 10.11.

Q. How doth Christ execute the Of-

fice of a Prophet?

A. Christ executeth the Office of a Prophet in revealing to us by his Word and Spirit, the will of God for our salvation *u*.

u John 1.18. 2 Pet.1.10, 11, 12. John 15 15. and 20.31.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfy divine justice *w*, and reconcile us to God *x*: and in making continual intercession for us *y*.

w Heb.9.14, 28. *x* Heb.1.17. *y* Heb.7.24,25

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a*, and defending us *b*, and in restraining and conquering all his and our enemies *c*.

z Acts 15.14, 15,16. *a* Isaiah 33.22. *b* Isa.32 1,2. *c* 1 Cor.15.25. Psalm 110. throughout.

Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the Cross *h*, in bein buried *i*, and continuing under the power of death for a time *k*.

d Luke 2.7. *e* Galat 4.4. *f* Heb. 12, 2,3. Isa.53.2,3. *g* Luke 22.44. Matth. 27.46. *h* Phil.2 8. *i* 1 Cor.15.3. *k* Acts 2.24.27. 25,26,27.

Q. *Wherein consisteth Christs exaltation?*

A. Christs exaltation consisteth in his rising again from the death on the third day *l*,

day *l*, in ascending up into Heaven *m*, in sitting at the right hand of God the Father *n*, and in coming to judge the world at the last day *o*.

l 1 Cor. 15. 4.
m Mark. 16. 19.
n Eph. 1. 20.
o Acts 1. 11. and 17. 31.

Q. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual explication of it to us *p*, by his Holy Spirit *q*.

p John 1. 11, 12.
q Tit. 3. 5, 6.

Q. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applyeth to us the redemption purchased by Christ, by working Faith in us *r*, and thereby uniting us to Christ in our effectual calling *s*.

r Ephes. 1. 18, 19.
s John. 6. 37, 38. Ephes. 2. 8.

Q. *What is effectual calling?*

A. Effectual calling is the work of Gods Spirit *t*, whereby convincing us of our sin and misery *u*, enlightning our minds in the knowledge of Christ *w*, & renewing our wills *x*, he doth perswade and enable us to embrace Iesus Christ freely offered to us in the Gospel *y*.

t Ephes. 3. 17. 1 Cor. 1. 18, 24.
t 1 Tim. 1. 9. 2 Thes. 2. 13, 14.
u Acts 2. 37.
w Acts 26. 18.
x Ezek. 36. 26, 27.
y John 6. 44, 45. Phil. 2. 13.

Q. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called do in this life partake of justification *z*, adoption *a*, sanctification, and the severall benefits which in this life do either accompany or flow from them *b*.

z Rom. 8. 30.
a Eph. 1. 5.
b 1 Cor. 1. 26, 30.

Q. *What is justification?*

A. Iustification is an act of Gods free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, onely for the righteousnesse of Christ imputed to us *e*, and received by faith alone *f*.

c Rom.3.24, 25 & 4,5,7,8
d 1 Cor. 5.19, 21.
e Rom.5 17, 18,19.
f Galat. 2.16. Phil.3 9.

Q. *What is adoption?*

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

g 1 John 3 1.
h John 1.12. Rom.8.17.

Q. *What is Sanctification?*

A. Sanctification is the work of Gods free grace *i*, whereby we are renewed in the whole man after the image of God *k*, and are enabled more & more to die unto sin, and live unto righteousnesse *l*.

i 2 Thess.2.
k Eph.4.23,24
l Rom.6.4,6.

Q. *What are the benefits which in this life do accompany or flow from Iustification, Adoption, and Sanctification?*

A. The benefits which in this life do accompany or flow from Iustification, Adoption, and Sanctification, are assurance of Gods love, peace of conscience *m*, joy in the holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*.

m Rom.5.1,2, 5
n Rom. 14.17.
o Prov.4.18.
p 1 John 5 3. 1 Peter.1.5.

Q. *What benefits do Believers receive from Christ at death?*

A. The souls of Believers are at their death made perfect in holiness *q*, and do immediately pass into glory *r*, and their bodies

q Heb.12.23.
r 2 Cor. 5,1,6 7 Phil.2.3. Luke.23.44.

bodies being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*.

s 1 Thess. 4.4
t Isaiah 57.2
u Job 9.26, 27

Q. What benefits do believers receive from Christ at the Resurrection?

A. At the resurrection believers being raised up in glory *w*, shall be openly acknowledged & acquitted in the day of judgment *x*, & made perfectly blessed in full enjoying of God *y*, to all eternity *z*.

w 1 Cor. 14.43
x matth. 25.23 matth 10 32
y 1 John 3.2
1 Cor. 13 12
z 1 Thess. 4. 17, 18

Q. What is the duty that God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will *a*.

a Mich. 15. 1 Sam. 12.

Q. What did God at first reveale to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience was the Morall Law *b*.

b Rom. 2.14, 15 and 10.5.

Q. Where is the Morall Law summarily comprehended?

A. The Moral Law is summarily comprehended in the ten Cõmandments *c*.

c Deuter. 10

Q. VVhat is the summe of the ten commandements?

A. The summe of the ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind: and our neighbour as our selves *d*.

d matth 22.37 38. 39, 40.

Q. What is the Preface to the ten Commandements?

A The Preface to the ten Commandements is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage e.

e Exod. 20. 2

Q. *What doth the Preface to the ten Commandements teach us?*

A. The Preface to the ten Commandements teach us, that because God is the Lord, and our God, and Redeemer therefore we are bound to keep all his commandements *f*.

f Luke 1. 74, 75 1 Pet. 1. 15, 16 17, 18. 19

Q. *Which is the first Commandement?*

A. The first Commandement is, Thou shalt have no other Gods before me g.

g Exod. 20. 3

Q. *What is required in the first Commandement?*

A. The first Commandement requireth us to know and acknowledge God to be the only true God, and our God *h*: and to worship and glorifie him accordingly *i*.

h 1 Cor. 28. 9 Deut. 26. 17
i Matth. 4, 10 Psalm 29

Q. *What is forbidden in the first Commandement?*

A. The first Commandement forbideth the denying *k*, or not worshipping and glorifying the true God, as God *l*, and our God *m*; & the giving that worship and glory to any other, which is due to him alone *n*.

k Psalm 14. 1
l Rom. 1. 21
m Psal. 18. 10 11
n Rom. 1. 25, 26

Q. *What are we specially taught by these words* [before me] *in the first Commandement?*

A These

A. These words [Before me] in the first Commandement teach us that God who seeth all things, taketh notice of, and is much displeased with the sin of having any other God *o*.

o Ezek. 8. 5 to the end.

Q. Which is the second Commandement?

A. The second Commandement is, Thou shalt not make to thyself any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands, of them that love me, and keep my Commandements p.

p Exod. 20. 4, 5, 6.

Q. What is required in the 2d Command.

A. The second Commandement requireth the receiving, observing, and keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word *q*.

q Deut. 12. 46 Matth. 28. 20 Acts 2. 42

Q. What is forbidden in the second Commandement?

A The second commandement forbiddeth the worship of God by images *r*, or any other way not appointed by his word *s*.

r Deut. 4. 15, 16, 17, 18, 19 Exod. 20. 8 s Deut. 12. 31, 32

Q. What are the reasons annexed to the second Commandement?

A. The reasons annexed to the second

Commandements are, Gods soveraignty over us *t*, his propriety to us *u*, and the zeal he hath to his own worship *w*.

t Psal.93.2,3
u Psal.15.1
w Exod.34 13.14

Q. *Which is the third Commandment?*

A. The third Commandement is, Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain x

x Exod.20.7

Q. *What is required in the third Commandement?*

A. The third Commandement requireth the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Matth 6.9 Deut.28.58
z Psalm 68.1.
a Rev.15.3,4
b Mal.1.11,14.
c Psal.138.1,2
d Job 36.24

Q. *What is forbidden in the third Commandement?*

A. The third Commandement forbiddeth all profaning or abusing of any thing whereby God makes himself known *e*.

e Malac.1.6,7, 12. and 2.2. and 3.4

Q. *What is the reason annexed to the third Commandement?*

A. The reason annexed to the third Commandement is, that however the breakers of this Commandement may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous Iudgement *f*.

f 1 Sam.2.12, 17.28,29
t Sam.2.13 Deut 28.58, 59.

Q. *Which is the fourth Commandement?*

A. The fourth Commandement is, Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all

all thy work: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son; nor thy daughter, thy man servant, nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates: For in six dayes the Lord made heaven & earth, the sea and all that is in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it g. g Exod. 20. 8 9, 10

Q. *What is required in the fourth Commandement?*

A. The fourth Commandement requireth the keeping holy to God such set time as he hath appointed in his word, expressly one whole day in seven to be a holy Sabbath to himself *h*. h Pet. 5. 12 13: 14

Q. *Which day of the seven hath God appointed to be the weekly Sabbath?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath *i*. i Gen. 2. 23 1 Cor. 1. 1. 2 Acts 20. 7

Q. *How is the Sabbath to be sanctified?*

A. The Sabbath is to be sanctified by a holy resting all that day *k*, even from such worldly imployments and recreations as are lawfull on other dayes *l*, and spending the whole time in the publick & private exercises of Gods worship *m*, except so much as is to be taken up in k Ex. 20. 8 10 l Exod. 19. 24 29 27, 28 Aeb. 13. 15, 16 17, 18, 19, 21 22. m Luke 4. 16 Acug 10. 7. Psal. 91. title Isaiah 99: 23

n Matth. 12. 1 to 13 the works of necessity and mercy *n*.

Q. *What is forbidden in the fourth Commandement?*

A. The fourth Commandement forbiddeth the omission or carelesse performance of the duties required *o*, and profaning the day by idlenesse *p*, or doing that which is in itself sinfull *q*, or by unnecessary thoughts, words, or works about worldly imployments or recreations *r*.

o Ezek. 22. 26 Amos 8. 5 Malach. 1. 13
p Acts 20. 9, 9
q Ezek. 23. 38
r Jerem. 17. 24 25, 26 Mat. 5 8. 13

Q. *What are the reasons annexed to the fourth Commandement?*

A. The reasons annexed to the fourth Commandement, are, Gods allowing us six dayes of the week for our own imployments *s*, his challenging a speciall propriety in the seventh, his own example and blessing the Sabbath day *t*.

s Exod. 20. 9
t Exod. 20. 11

Q. *Which is the fifth Commandement?*

V. Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee *u*.

u Exod. 20. 12

Q. *What is required in the fifth Commandement?*

A. The fifth Commandement requireth the preserving the honour, and performing the duties belonging to every one in their severall places and relations as superiours *w*, inferiours *x*, or equals *y*.

w Ephes. 5. 21
x 1 Pet. 2. 17
y Rom. 12. 10

Q. *What is forbidden in the fifth Commandement?*

A. The

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their severall places and relations z.

z Mat. 5. 14 15, 16 Ezek. 34. 2, 3, 4 Rom 13. 8

Q. *What is the reason annexed to the fifth Commandement?*

A. The reason annexed to the fifth Commandemẽt is a promise of long life and prosperity (as far as it shall serve for Gods glory and their own good) to all such as keep this Commandement a.

a Deut. 5. 10 Ephes. 6. 2 3

Q. *Which is the sixth Commandement?*

A. The sixth Commandement is, Thou shalt not kill b.

b Exod 20, 13

Q. *What is required in the 6 Command.*

A. The sixth Commandement requireth all lawfull endeavours to preserve our life c, and the life of others d.

d Eph. 5. 28, 29 c 1. Kings 18. 4

Q. *What is forbidden in the sixth Commandement?*

A. The sixth Commandement forbiddeth the taking away of our own life, or the life of our neighbour unjustly: and whatsoever tendeth thereunto e.

e Acts 16. 28 Genesis 9. 6

Q. *Which is the 7 Commandement?*

A. The seventh Commandement is, Thou shalt not commit adultery f.

f Exod. 20. 14

Q. *What is required in the seventh Commandement?*

A. The seventh Commandement requireth the preservation of our own & our

our neighbours chastity, in heart, speech, and behaviour *g*:

g 1 Cor. 7. 2, 3 5. 34, 36 Colos. 4. 6 1 Pet. 3. 2

Q. *What is forbidden in the seventh Commandement?*

A. The seventh Commandement forbiddeth all unchast thoughts, words, and actions *h*.

h Matth. 15. 19 and 5. 28 Ephes. 5. 3, 4

Q. *Which is the eighth Commandement?*

A. The eighth Commandement is, Thou shalt not steal *i*.

i Exod. 20. 15

Q. *What is required in the eighth Commandement?*

A. The eighth Commandement requireth the lawfull procuring and furthering the wealth and outward estate of our selves and others *k*.

k Gen 30. 30 1 Tim. 5 8 Levit. 25. 35 Deuter. 22. 1 2, 3, 4, 5 Exod. 23. 4, 5 Gen. 47. 14. 20

Q. *What is forbidden in the eighth Commandement?*

A. The eighth Commandement forbiddeth whatsoever doth or may unjustly hinder our own or our Neighbours wealth or outward estate *l*.

l Prov. 21. 17 and 23. 20, 21 and 28. 19 Ephes. 4. 28

Q. *Which is the ninth Commandment?*

A. The ninth Commandement is, Thou shalt not bear false witness against thy neighbour *m*.

m Exod. 20. 16

Q. *What is required in the ninth Commandement?*

A. The ninth Commandement requireth the maintaining and promoting of truth between Man & Man *n*, and of our own

n Zech. 8. 16

own and our neighbours good name *o*, especially in witnesse bearing *p*.

o 3 John ver. 12
p Prov. 14. 5 25

Q. *What is forbidden in the ninth Commandement?*

A. The ninth Commandement forbiddeth whatsoever is prejudiciall to truth, or injurious to our own, or our neighbours good name *q*.

q 1 Sam. 17 28 Levit. 9. 16 Psalm 15. 3

Q. *Which is the tenth Commandement?*

A. The tenth Commandement is, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours *r*.

r Exod. 20. 17

Q. *What is required in the tenth Commandement?*

A. The tenth Commandement requireth full contentment with our own condition *s*, with a right and charitable frame of spirit toward our neighbour and all that is his *t*.

s Heb. 13. 5 1 Timot 6. 6
t Job 31. 29 Rom. 12. 15 1 Tim. 1. 5 1 Cor. 13. 4, 5 6, 7

Q. *What is forbidden in the tenth Commandment?*

A. The tenth Commandement forbiddeth all discontentment with our own estate *u*, envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections to any thing that is his *x*.

u 1 Kings 21. 4 Esther 5. 13
w 1 Cor. 10. 10 Galat. 5. 26 James 6. 14 16
x Rom. 5. 7 8 and 13 9

Q. *Is any man able perfectly to keep the Commandements of God?*

Deuter. 5. 1

A. No mere man since the fall, is able in-

n this life, perfectly to keep the commandements of God *y*, but doth daily break them in though t, word, & deed *z*.

y Ezek. 7. 20
1 John 1. 8, 10
Galat. 5. 17
z Gen. 6. 5 and 8. 21
Rom. 3. 9. to 21
Jam. 3. 2 to 13

Q. *Are all transgressions of the Law equally heynous?*

A. Some sins in themselves, & by reason of severall aggravations, are more heinous n the sight of God thé others *a*,

a Ezek. 8. 6, 13 15
1 John 5. 16
Psalm. 78. 17 32. 56

Q. *What doth every sin deserve?*

A. Every sin deserveth Gods wrath and curse, both in this life & that which is to come.

b Eph. 5. 6
Galat 3
James 3. 39
Matth. 25. 41

Q. *What doth God require of us, that we may escape his wrath, and curses due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Iesus Christ, repentance unto life *c*, with the diligent use of all the outward means whereby God communicateth to us the benefits of redemption *d*.

c Acts 2. 21
d Prover. 2. 1 to 6. and 8. 33 to the end.
Isaiah. 55. 3

Q. *What is faith in Iesus Christ?*

A. Faith in Iesus Christ is a saving grace *e*, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel *f*.

e
f Heb. 10. 39
John 1. 62
Isaiah 26 34
Psal. 3. 6.
Galat. 2 16

Q. *What is repentance unto life?*

A. Repentance unto life is a saving grace *g*, whereby a sinner out of true sense of his sin *h*, & apprehension of the mercy of God in Christ *i*, doth with grief and hatred of his sin, turn from it unto

g Acts 21. 18
h Acts 2. 37, 38
i Joel 2. 1. 2
Jere 3. 3. 21

God

God *k*, with full purpose of, and endeavour after new obedience *l*.

k Jer 31. 18, 19 Ezekiel 36. 31
l 1 Cor. 7. 11 Isaiah 1. 16, 17

Q. *What are the outward meanes whereby Christ communicateth to us the benefits o Redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of his redemption, are, his Ordinances especially his Word, Sacraments and Prayer, all which are made effectuall to the elect for salvation *m*.

m Mat. 28. 19 Acts 2. 42, 46 47

Q. *How is the word made effectuall to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word effectual means of convincing and converting sinners, and of building them up in holinesse & comfort through faith unto salvation *n*.

n Nehem. 8. 8 1 Cor. 14. 24 25. Acts 26. 18 Psalm 19. 8 Acts 20. 31 Romans 15. 4 2 Tim. 3. 15 16, 17 Rom. 10. 13 14. 15, 16, 17 and 1. 16

Q. *How do the word to be heard & read, that it may become effectuall to salvation?*

A. That the word may become effectual to salvation, we must attéd therunto with diligence *o*, reparation *p*, & prayer *q*, receive it with faith & love *r*, lay it up in our hearts *s*, practice it in our lives *t*.

o Prov 8. 34 *p* 1 Pet. 4. 1, 2 *q* Psal. 119. 18 *r* Heb. 4. 2 2 Thes. 2. 10 *s* Psalm 1. 5, 11 *t* Luke 8. 15 James 1. 25

Q. *How do the Sacraments become effectuall means to salvation?*

A. The Sacraments become effectuall means of salvation, not from any vertue in them, or in him that doth administer thē not only by the blessing of Christ *u*, and

u 1 Pet. 3. 21 Matth. 3. 11 1 Cor. 3. 6, 7

the working of his Spirit in them, that
w 1 Cor. 12. 13 by faith receive them *w*.

Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ, wherein, by sensible signes, Christ and the benefits of the New Covenant are represented, sealed, and applyed to Believers *x*.

x Gen. 17 7. 10 Exod. 12 chap. 1 Cor. 11. 23. 26

Q. *Which are the sacraments of the New Testament?*

A. The Sacraments of the New Testament are Baptisme *y*, and the Lords Supper *z*.

y Mat. 28. 19 z Mat. 26. 26 27, 28

Q. *What is Baptisme?*

A. Baptisme is a Sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the holy Ghost *a*, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagemens to be the Lords *b*.

a Mat. 28. 19

b Romans 6. 4 Gala 1. 2. 27

Q. *To whom is Baptisme to be administred?*

A. Baptism is not to be administred to any that are out of the visible Church, till they professe their faith in Christ, and obedience to him *c*, but the infants of such as are members of the Visible Church are to be baptized *d*.

c Acts 8. 36, 37 and 2. 38 d Acts 2. 38. 39 Genesis 7. 10 with Col. 2 11, 12 2 Corin. 7. 14

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament, wherein by giving and receiving Bread and

and wine according to Christs appointment his death is shewed forth: and the worthy receivers are, not after a corporall and carnall manner, but by Faith made partakers of his Body and Blood, with all his benefits to their spirituall nourishment, and growth in grace *e*.

e 1 Cor. 1. 2, 23 24, 25. 26. and 10. 16.

Q. *what is required to the worthy receiving of the Lords Supper?*

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their knowledge to discern the Lords body *f*, of their faith to feed upon him *g*, of their repentance *h*, love *i*, and new obedience *k*, lest coming unworthily, they eat and drink judgement to themselves *l*.

f 1 Cor. 11. 28, 29
g 1 Cor. 13. 5
h 1 Cor. 1. 31
i 1 Cor. 5 7, 8
k 1 Cor. 5. 7, 8.
l 1 Cor. 11. 28, 29

Q. *What is prayer?*

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *n*, in the name of Christ *o* with confession of our sins *p*, and thankfull acknowledgement of his mercies *q*.

m Psalm 62, 8
n 1 John 5. 14
o John 5. 13.
p Psalm 3. 5, 6 Daniel 9 4
q Philip. 4. 6

Q. *What rule hath God given for our direction in Prayer?*

A. The whole word of God is of use to direct us in prayer *r*, but the speciall rule of direction is, that form of Prayer which Christ taught his disciples commonly called, *The Lords prayer s*.

r 1 John 5. 14
s matth. 6. 9, 11 12, 13. with Luke 11. 2, 34

Q. *What doth the Preface to the Lords prayer teach us?*

A. The

A. The Preface of the Lords prayer, which is, Our Father which art in heaven, teacheth us to draw near to God with all holy reverence and confidence, as children to a Father, able and ready to help us *u*, and that we should pray with and for others *w*.

t Matth. 6. 9
u Rom. 8. 15 Luke 11. 13
w Acts 12. 5 1 Tim. 2, 2, 2

Q. What do we pray for in the first petition?

A. In the first Petition, which is, Hallowed be thy Name x, we pray, that God would enable us and others to glorifie him in all that whereby he maketh himself known *y*, and that he would dispose all things to his own glory *z*.

x Matth. 6. 9
y Psal. 67. 2, 3
z Psalm 8. 3 throughout.

Q. What do we pray for in the second Petition?

A. In the second Petition, which is Thy Kingdome come a, we pray, that Satans kingdome may be destroyed *b*, and that the kingdome of Grace may be advanced *c*, our selves and others brought into it, and kept in it *d*, and that the kingdome of glory may be hastened *e*.

a Matth. 6. 10
b Psalm 68. 1 28
c Revel. 11. 15
d 1 Thess. 3. 4 11 Romans 10. 1 John 17. 9
e Rev. 21. 10

Q. What do we pray for in the 3 Petition?

A. In the third Petition, which is, Thy will be done in Earth as it is in Heaven f, we pray, that God by his grace would make us able & willing to know, obey, and submit to his will in all things g, as the Angels do in heaven *h*.

f Matth. 6, 19
g Psal. 67 throughout. Psalm 119. 36 Matth. 26. 39 2 Sam 65. 25 Job 1. 31
h Psalm 103 20, 21

Q. What do we pray for in the fourth Petition?

A. In

A In the fourth Petition, which is, Give us this day our daily Bread *i*, we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

Mat. 6. 11.

i Prov. 30. 8, 9 Gen. 28. 20 1 Tim. 4. 4, 5

Q. What do we pray for in the 5 Petition?

A. In the fifth Petition which is, And forgive us our debts, as we forgive our debters *l*, we pray, that God for Christ sake would freely pardon all our sins *m*, which we are the rather incouraged to ask, because by his grace we are inabled from the heart to forgive others *n*.

l Mat. 6. 12

m Psal. 51. 1, 7, 9 Dan. 6. 17, 18, 19

n Luke 11. 4 Mat. 18. 35

Q. What do we pray for in the 6 Petition?

A. In the sixth Petition, which is And lead us not into temptation but deliver us from evil *o*, we pray, that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

o Matth. 6. 13 *p* Mat. 26. 41 *q* 2 Cor. 12. 1, 8

Q. What doth the conclusion of the Lord prayer teach us?

A. The conclusion of the Lords prayer, which is. For thine is the Kingdom, and the power, & the glory, for ever Amen *r*, teacheth us to take our encouragement in prayer from God onely *s*, and in our prayers to praise him, ascribing kingdome, power and glory to him *t*, and in testimony of our desire and assurance to be heard, we say, AMEN.

δοξολογία

r Mat. 6. 13 *s* Dan. 9. 4, 7, 8, 9, 16, 17, 18, 19 *t* 1 Chron. 29 10, 11, 12, 13, *u* 1 Cor. 14. 16 Revel. 22. 20, 21

EXOD. 20.

GOD *spake all these words, saying, I* am *the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.*

I *Thou shalt have no other Gods before me.*

II. *Thou shalt not make unto thee any graven image, or any likenesse* of any thing that is *in heaven above, or that* is *in the earth beneath, or that* is *in the water under the earth, thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God* am *a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth* generation *of them that hate me: and shewing mercy unto thousands of them that love me and keep my commandements.*

III *Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltlesse that taketh his Name in vain.*

IV *Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work; but the seventh day* is *the Sabbath of the Lord thy God*, in it *thou shalt not do any work, thou, nor thy son, thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor the*

the ſtranger that is within thy gates: For in ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath day, and hallowed it.

V. *Honour thy father and thy mother: that thy dayes may be long upon the land which the LORD thy GOD giveth thee.*

VI. *Thou ſhalt not kill.*

VII. *Thou ſhalt not commit adultery.*

VIII. *Thou ſhalt not ſteal,*

IX. *Thou ſhalt not bear falſe witneſſe againſt thy neighbour.*

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man ſervant, nor his maid-ſervant, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.

The Lords Prayer. Matth. 6.

OUR Father which art in heaven, Hallowed be thy name: Thy kingdome come, Thy will be done in earth as it is in heaven, Give us this day our dayly bread, And forgive us our debts as we forgive our debters, And lead us not into temptation, but deliver us from evil: For thine is the kingdome, and the power and the glory, for ever, Amen.

The CREED.

I Believe in God the Father Almighty maker of heaven and earth: And in

Jesus Christ his onely Son our LORD, *which was conceived by the Holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified dead and buried, He descended into Hell, the third day he rose again from the dead, he ascended into Heaven and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the Holy Ghost: the holy Catholick Church, the Communion of Saints, the forgivenesse of sin, the resurrection of the body, and the life everlasting,* Amen.

i. e. Continued in the state of the dead, and under the power of death till the third day.

SO much of every Question both in the Larger and Shorter Catechism is repeated in the answer, as maketh every Answer an entire proposition, or sentence in it self; to the end the Learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of Catechising as well as in it.

And albeit the substance of the Doctrine comprised in the Abridgement, commonly called, *The Apostles Creed*, be fully set forth in each of the Catechismes, for there is no necessity of inserting the Creed it self, yet it is here annexed not as though it were composed by the Apostles, or ought to be esteemed Canonicall Scripture, as the ten Commandements, and the Lords Prayer (much lesse a prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian faith, agreeable to the word of God, and anciently received in the Churches of Christ.

The